

ZION'S HERALD

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The Corporators of the Boston University, Messrs. Rich, Clafin, and Sleeper, met at the rooms of the Boston Wesleyan Association on Thursday last, July 22, at 10 o'clock A. M. Isaac Rich was elected Chairman, and Jacob Sleeper Secretary. Rev. G. Haven was invited to open the meeting with prayer. The solemn and important circumstances under which they were called together were dwelt upon, and the blessing of God invoked upon this new movement for the salvation of present and future generations. On motion of Jacob Sleeper, the charter conferred by the State was accepted and fourteen Trustees elected. The persons elected were Messrs. Rich, Lee Clafin, Sleeper, Wm. Clafin, J. B. Thomas, L. Whitney, Jr., H. O. Houghton, Pliny Nickerson, D. Patten, J. H. Twombly, W. F. Warren, G. Haven, J. W. Lindsay and F. A. Perry.

The charter allows thirty members. The number will probably be increased at the next meeting. Isaac Rich was elected President, Wm. Clafin Vice-President, F. A. Perry Secretary, and Jacob Sleeper Treasurer. Messrs. Lindsay, Perry, Warren, Twombly, and Sleeper, were appointed a Committee to draft by-laws. Adjourned to Tuesday the fifth of October next. The Boston University has thus become a corporate existence, and can receive donations, whether by will or otherwise. May it flourish a thousand years.

The spirit of Boston is stirred within it. Great is the distress over the new law. One would think the world was surely near its end by the howling that greets the ear. "Never did a Legislature so disgrace itself as the last; never was a State so miserably governed." Even *The Congregationalist* has been led by this uproar to go back on the law, and speak of it as created by cunning enemies. Not so. This Boston fury is nearly all expended on its sidewalks. The country towns are as quiet as they are charming. Cider, even, does not revel there, as lager seeks to revel here. If our officers are not scared out of their duty by this deceitful cry, the people will sustain them. The law was admirable, even in including lager. No attempt was made to give this free sale as a beverage. Our German friends would no more support a law that shut up their saloons than one that

prohibited their private purchase and solitary imbibings. Any law, therefore, that would have satisfied the most conservative of the Prohibitionists, would have been denounced by them. We must adhere to our principles, and they will yet assuredly triumph.

Round Lake Camp-meeting was a marked success. Less remarkable than last year's, it was not less beneficial. The setting forth of the duty, possibility, and blessedness of the highest life, will never injure the Church. She needs all the stimulus she can have to conquer the world, the flesh, and the devil. The best feature in it was its cosmopolitan character. Twenty-eight States were represented in its love-feast. We hope it will be invited to the Vineyard or to Hamilton next year. Yarmouth has asked for it, and the place is one of the best, except its accessibility, which is not the worst by a great deal.

Dartmouth had a big time celebrating its Centennial. Lineal representatives were present of its first President, Rev. Mr. Wheelock, of the Governor who gave the charter, John Wentworth, and of its first minister.

The family of Lord Dartmouth, for whom it was named, and of the Indian preacher, Occum, for whose people it was established, were not represented. Justice Chase, General Sherman, Senator Patterson and others spoke. The best thing about the college was the gift of \$100,000 from Hon. Richard Fletcher, and the agreement to raise \$200,000 more. This ancient school is becoming more flourishing though its funds to-day, and students, are less than those of not half its years.

Another step has been taken in Temperance politics in Ohio, where they have organized a party, and put a State ticket in the field. This, like the Maine movement, is the beginning of a new and better era for the cause of Temperance. Not until it is made the issue, and parties are organized on its basis, will it be permanently and universally triumphant. Massachusetts should follow Maine Republicans in putting this plank in her platform. With such a platform, and Gov. Clafin on it, she will have a live campaign, and lead the column on Prohibition, as she has for Emancipation. Elect delegates to Worcester who will demand this utterance of the hour.

THE BIGGEST YET. — Of all the princely enterprises that this princely age has developed, none surpasses in princeliness the undertaking of Mr. A. T. Stewart, to build up a big city all out of his own brain and purse. Twenty miles from Brooklyn, on Long Island, lies the pleasant sea-prairie town of Hempstead. North of it, two miles by six long, is a nearly level tract of open land, owned by the town, save where, in a few instances, a squatter on the edge has preempted a small farm. This is probably the largest unappropriated piece of available land near an eastern city. It contains over 7,500 acres. A week ago last Saturday, the town sold it to Mr. Stewart, for \$55 an acre, nearly \$400,000. He intends to lay out streets, and parks, and ponds, — hills are beyond his power, — to put up dwelling-houses, and to expend from five to ten millions of dollars in putting it upon the market. The space is large enough for a city of a hundred and fifty thousand. It is a bold undertaking, but if he gets pos-

session, and lives a few years, it will be well under way. Mr. Kellem, his architect, is a native of the town, and will take great pride in making this new Tadmor in a desert, making all the desert into a Tadmor.

Henry Wilson made an address lately, on Temperance, at Rochester, N. Y. *The Evangelist* says:

"He spoke hopefully of the cause. In spite of much that is discouraging, and an increase of drinking in some circles, on the whole there is great progress. There was five times as much drinking in Congress when he entered the Senate, fourteen years ago, as there is now. When the Rebels left they took a great deal of the liquor away with them; and those that had now come into Congress, from the South, have not brought so much back with them. Liquor shops are now banished from the National Capitol. This is a new thing, and a great improvement. There are also six thousand pledged Temperance men in Washington. Two thirds of the dram-shops have also been closed."

"And he thanked God that we now have a President of these United States who does not drink a drop; and a Vice-President who does not drink; and a Secretary of the Treasury who is a Temperance man, and who is not in league with the whiskey ring. We already see something of the effect of this in the improved condition of the revenue and the Treasury."

He thought the cause was not progressing among foreigners and the rich, but that with the real bone and sinew of the land there is not so much drinking as formerly. He spoke of the power combined against us, of the \$600,000,000 invested in the traffic, yet was sure we should yet win. *The Evangelist* adds:

"It was a noble speech. It was manly, it was patriotic, philanthropic, and Christian, in all its sentiments and spirit, and gave great satisfaction to the vast congregation who listened to it most attentively from beginning to end. It can but do good. It will encourage the Temperance men of our city, and strengthen their hands. How beautiful it is to see such a man standing so nobly for truth, and righteousness, and religion. God bless Senator Wilson."

THE POPE SCARED. — *The Journal of Rome* publishes an allocution of the Pope, in which he denounces Italy, Austria, Spain, and Russia. Only England and America stand by him, and these will not back him up very ardently. His days are well nigh run. Italy is marrying his priests, and Spain is fierce for toleration. New York must look out for its Established Church.

A State Prohibitory Convention is called August 17, in this city. Let it be the largest ever assembled. We are engaged in a holy war. Let all be employed. See to it, friends, that delegates be appointed from your place.

The Bishop of Peterborough is the youngest, and about the brightest of the British Bishops. He thus ironically plead in the late debates for the continuance of his order in the House of Lords:

"Spare us, we beseech you; spare us to live a little longer as an order, so that we may play at being statesmen. Spare us, for this reason, that we are utterly contemptible, and entirely contented with our ignoble position. Spare us, for this reason, that we have never failed in any case of danger to spare ourselves!"

The end of this dominion must be near, when its own possessors thus mock at their own empty dignities.

Original and Selected Papers.

THE OLD CHURCH.

BY C. HENRY ST. JOHN.

[Portion of a poem read at the opening of the Winthrop Street Vestry, Roxbury, on Sunday, July 4th, 1860. The old Warren Street Church was burnt in the spring of 1868.]

Ah! scarce can we repress the gath'ring tears,
As fond remembrance draws the veil aside,
And shows us visions of departed years,
When, one fair flock, we worshipped side by side.
What scenes of beauty mingle with our dream,—
The golden sunlight streaming through the pane,
The ranks of waiting ones, whose features beam
With love and joy their lips can scarce restrain!
And many a dear, familiar face we see,
And many a warm and generous hand we hold;
But soon, alas, the shadowy phantoms flee!
The flock is scattered, and consumed the fold!
The dear old fold, within whose lowly walls,
How many a tear of joy and sorrow fell;
How many prayers, how many pleading calls,
How many blissful moments, who can tell?
For there with gladness did we gather oft,
Around the sacred, sacramental board;
And while our unseen incense soared aloft,
Seraphic Faith beheld her bleeding Lord.
There came young hearts to consecrate their joy,—
There to the font our little ones we led;
And there — since earthly bliss must have alloy —
We gathered, sobbing, round our sainted dead.
The dear old church! what wonder that we prize
The fleeting memories of those bygone days?
What wonder that the tear-drops dim our eyes,
While we in broken numbers chant her praise.
In her were many souls to Jesus born,
Who long have dwelt beyond the river's side,
No more to greet us till the glorious morn
That sees the Bridegroom wedded to the Bride;
That blissful morn, when all who love the Son,
Around His throne in shining ranks shall meet,—
Dissevered here, but there forever one,—
And cast their crowns of glory at His feet.

FREE SEATS.

BY REV. G. W. MANSFIELD.

In the onward march of the Church, there are many questions of interest regarding her efficiency and usefulness, which need to be constantly and carefully considered.

Within twenty-five years, even society has greatly changed front, and the Church feels often obliged to change her plans to carry out her aggressive policy in meeting the demands of humanity.

It is painfully evident to many that the method now practiced in most of our churches to dispose of their seats, is fatally defective, and one of the greatest barriers in the way of the Church's success. In many places we seem to have lost the idea of building churches to save the masses, but we must have a nice church all in order, to which we may go with our families to settle down into a quiet, peaceful worship of God, with none of the uncultivated from the byways and hedges near us to jostle us in our comfort. We are nourishing our aristocracy and caste, which are the bane of godliness and soul-saving. I do not oppose good churches, magnificent churches, beautified so that every lineament shall teach us godliness, and point us to heaven; but when we get them, let us not shut ourselves up, one, two, or three in a pew, but throw them open to the poor, who, more than any, can enjoy their comfort. But it is a defective gospel that condemns the sinner while it offers him no relief. Hence, while we criticize, we will offer another plan, which we firmly believe, if adopted, will relieve us of many of our difficulties, and help us on to greater success.

First, then, we would give our objections to the plans now followed in most of our churches.

The plan of selling the pews is fraught with immense evil. They are sold, and deeds given, as of other property. But, in our changing communities, we soon find that these pew-owners are scattering off into other towns and States, and in a few years your church is owned considerably by persons living in a number of different States, with little interest in what they once liberally supported. Often they are not church members, and have no interest, save as a business arrangement. Your house is too small, and too full, and there is a demand for seats created, and theirs are rented at an exorbitant price, and the money carried away which ought to have gone into the treasury of the Church. Hardly God's house.

But with the pews thus distributed, the trustees find it very difficult to control the house, as so many are interfered with. But you wish to build, and these scattered owners must be consulted. But you very soon find that one is thoroughly mercenary, another is rigidly stubborn, and the third is too indifferent to reply to interested inquiries. And it will be equal to building a church to untangle this involved difficulty. And finally, it can be done only at much expense and ill-feeling.

The plan of renting pews at auction, or bidding choice money, has equally potent objections, in certain directions.

A, blest with much means, can afford and intends pay-

ing a goodly sum towards the current expenses of the year. He would as soon pay most or all that sum in choice money for a pew. He does so, and selects his pew, which makes a standard for desirable seats in that house. B would like a pew very well, but he is not worth one hundred dollars, and his income is small, and he cannot afford to pay any such price as A. Now, he must either bear this heavy burden, or take a seat which shall be graded off as greatly inferior, or take his seat outside the church, which is really the case with multitudes who ought to be hearing the gospel, to be made better thereby.

Thus we are all making a moneyed distinction in the Church.

And nothing makes men more sensitive than this distinction.

Men distinctly understand that the distance a man is from God's throne or altar is not to be measured by the length of his purse. It is to the giving according to what a man hath, and not what he hath not, that God conditions the blessings. But again, in renting the seats, people hire whole pews when they never expect to occupy them, neither to have others, for they can't be troubled with strangers or sinners. Hence, it is seldom that a house can be filled with rented pews, and yet multitudes stay away who would gladly come could they be treated like those who consider themselves socially superior.

To rid ourselves of this difficulty, we need free seats in our churches in some way. But we find those who are very strenuous for a pew, that they may have a home. But we know not what but habit could hinder us from going to the public service of preaching as we do to the prayer-meeting or lecture.

But if this plan be rejected, and the system of a church home be required, it can be reached on the free-seat system better than in any other way. For instance, you have a church containing one hundred pews. Let a committee of judgment, or at least common sense be appointed, to whom the matter of assigning shall be referred. There will be quite a number of pews between which persons would have no especial choice.

Let each person report as many as they can of that class, a dozen, or any one from 20 to 50, or from 30 to 80. Then let the committee meet and assign them in some pew which they desire, *only* so many sittings as they desire ordinarily to occupy, reserving the remainder (if there be any) for future assignment. And unless you have a very ugly or willful people, you will have no trouble. After this work is completed, and other families come in, let the committee show them the whole pews remaining, if they desire such, and if only two or three mere sittings, show them the pews where such a number remain, and let them take their choice. But you inquire how the current expenses are to be met?

Let your seating committee inquire of each one *after*, and not before his seats have been assigned, how much he can afford to pay monthly, for the gospel, and let that amount be reported to your collector, who shall be appointed by the Board of Stewards, and be paid a small per cent. to secure his faithfulness and promptness. Individual cases can be given where substantially this system has been worked with marked success. One church, with one hundred and ninety pews, in a city in Massachusetts, reports over seven thousand dollars income, per annum, under a system very nearly like the one given.

I would not spend words in harping upon the dark things, but the fact is undeniable that we are not reaching the masses in our large cities and villages; neither do I believe we can gain their ear while we offer them the gospel under our present arrangements. Let every good man and woman ask themselves the question, not whether they are seated in a comfortable pew in the church of their choice, but whether they have done their duty in opening the doors for the gospel to their fellows.

ONLY LUKE IS WITH ME.

The aged and imprisoned Apostle sends words of direction to his son in the gospel. He refers to his destitution and distress, his arraignment before Nero, the shame and fears of the professing Christians of the city, who were ashamed of his chain, and were not uncommon representatives of many of their descendants. He begs for books, the sacred Scriptures, new and old, and for his outer garment as a feeble protection from the damps of a fireless dungeon in winter. He was also troubled with extra plagues in the opposition of false teachers, who had come into the Church and then assumed to know a great deal more about its doctrines than he, and, like some of modern times, declared the resurrection had already past. He was also plagued with members who loved the world and their money more than they loved Christ. Others had been sent forth to preach the unsearchable riches of Christ, so that the mighty man of God, whose associates, like those of Socrates, were young men who revered him, and more than those of Socrates, knew that he was a teacher sent from God, — those ardent followers had all been ordered away on the work of salvation, while the Apostle, aged and infirm, was left to die alone. No, not alone, "Luke is with me." There is one cheering burst of earthly joy in that declaration. "What if Demas has deserted me, and Titus and Tychicus and Crescens are gone away on distant missions to the heathen? what if all the Roman professors are ashamed

of my chain, and only a visitor to the city has the courage to face the danger of avowing himself a friend of the criminal and a believer in his gospel?" "Luke is with me." "The beloved physician" stays by him, to nurse his weak and wearied frame, worn down with perils, sufferings, and years: the learned pupil, competent to converse on the deep and mighty things of the Evangel of which they were the first of a great multitude that should follow in all the ages of time. How rich must have been those prison talks on Jesus; one had seen and associated with Him, the other had been His chief preacher. How Paul must have plied Luke with questions, and brought by his tact and passion of inquiry, many things to his remembrance. How they must have conferred on conflicts and triumphs of the Word; noted its enemies, so mighty and many; noted the falseness of its professed friends, the contentions of its real friends, the errors already germinating, and that must grow into disturbing and almost destroying powers. How they must have contemplated her future victories over all these foes, within and without, and reduction of all faiths, tongues, and realms to her sway. How especially do they look up to that home whither their forerunner had for them so lately entered, and where they would soon be summoned by violent hands, perhaps, as was He, yet none the less welcomed, honored, and blessed forever.

How refreshing is Christian intercourse. Why should disciples fly to all other themes and shun this? Why talk on politics, trade, or worse topics — slanderous and satanic — and leave the high themes of Christ, salvation and heaven? Paul and Luke thus strengthened and blessed each other. "Only Luke." There is a plaintive touch in this "Only." — Is he alone, of all the crowds that have run after him and hung upon his lips and eyes, willing to come and share his danger? Where are the men who worshipped him as a god? Where the judges and ladies of rank in Athens? Where the members of Caesar's household? Just across the Forum is his palace. It is not ten minutes walk from its gates to those of this prison. Where are those disciples? "Only Luke." Perhaps persecution has driven the others forth, but persecution only drives him nearer. He clings to his master and friend. He was with him in the Ephesian arena, in the Lycian idolatry, in his appearing before Agrippa, in his shipwreck, in his early and later imprisonment; he will cling to him to the end.

Thus should the disciple ever adhere to his supreme Master, Christ. He too, exclaims: "Will ye also go away?" Sorrow fills His heart at your possible departure. Let not the strife of tongues, the waxing cold of others' love, the fears and shame of feeble professors, the rage of the powers of darkness, the expectation of even a violent death make you shrink from His side. Let Him see you near Him, let Him hear your cheerful confessions, let Him answer your earnest questionings, let Him fill you with the fullness of His peace. Imitate Luke the beloved, in seeking the sad and solitary, the prisoner and the sick. Make their chamber or cell your favorite retreat, and God will give you equal happiness and honor, and to Him, if not to the ear of man, shall the beautiful word from the afflicted and solitary one ascend, "Only Luke is with me."

DISTINGUISHED NEGROES.

I have often bad gentlemen from Peru, Mexico, and Cuba introduced to me as my "countrymen" by persons of education even, and I once walked five miles to see a man in Italy, whom I was told was an American who would be glad to see a "fellow-citizen" upon arriving at whose villa, I found to be a Brazilian, of a color which, I am afraid, would keep him out of "society" in the United States.

Being black does not, however, affect a man's character or chances of success in Paris, where there is not the slightest prejudice against color, and where a negro is received and treated in the same way as a white man of his rank, education, and wealth would be. At the schools and colleges white and black children sit side by side; and in marching through the streets, on their way to exercise in the gardens, a white and black boy are often seen arm in arm. There are no "negro pews" in the churches; at balls and parties, public and private, persons of color mingle indiscriminately with whites; and at the Imperial balls at the Tuilleries it excited not the slightest remark to see a "black Republican" from Hayti whirling through the labyrinth of the waltz with a blue-eyed, fair-haired daughter of France. Indeed, it is no unusual thing in the streets of Paris to see negroes riding in their own carriages, driven and attended by white servants in livery. I was once not a little amused, when present at the formal ceremony of the opening of the Senate, at seeing in the diplomatic box the minister from Hayti, about whose color there could be no question, and who, as the master of ceremonies doubtless supposed, with singular appropriateness, was placed by the side of our Secretary of Legation, then acting as minister. The latter was a gentleman from South Carolina, who could not have been particularly delighted at the proximity of his colleague. As our Government had not then "recognized" that of Hayti, our representative did not appear disposed to recognize his brother *diplomat*.

Some of the most celebrated men in France, in the ranks of literature and art, some of the most polished and gayest cavaliers have been, and some of the principal celebrities of the present day are, negroes. Glancing back to the last century, we find among the brilliant throng which surrounded the court of Louis the Sixteenth at Versailles, St. George de Boulogne, a native of Guadeloupe, a writer of elegant verses, in person a model of manly beauty, and in manner one of the most polished of courtiers. The chronicler of the time represented him as one of the favored lov-

ers of Marie Antoinette, and he it was that carved with his skates upon the basin of Neptune, at Versailles, pretty sonnets, inscribed to the ladies of the chateau. Under the Republic he became a Colonel of Hussars, and was celebrated for his bravery and address.

General Dumas, the father of the popular romancer of the present day, was a native of the then French colony of St. Domingo, a general-in-chief of the armies of the Republic in 1794, and the intimate friend of Hoche, Kleber, and Marechal. The mother of Dumas was a full-blooded negress. His name is inscribed among those of the brave men chiselled in the imperishable marble of the *Arc de Triomphe*, and he was considered one of the most daring and devoted generals of the Republic. Upon the accession of Napoleon to the Imperial throne of France, General Dumas, who had followed him in Egypt, might, had he chosen to have resigned his principles, have become a duke and a marshal.

Julian Raymond of St. Domingo, a deputy to the National Assembly of 1789, distinguished himself in that body and left a number of works upon political subjects. Lethiers, of Guadaloupe, was an eminent painter of the Imperial epoch, and a Member of the Institute of France. Lethiers, under the first Empire, when the moustache was monopolized by military men, persisted in wearing his, although a civilian. For this audacity, because such it was considered in those days, he was led into several duels with military officers, from which, however, he always came off victor. He was sent to Rome as Director of the French Academy of Fine Arts, by Napoleon, who imagined that to be the only mode of putting an end to these continual quarrels. Several paintings of Lethiers are to be seen in the galleries of the Louvre.

Bissette, a native of Martinique, at first marked for the axe of the executioner, was condemned to imprisonment at hard labor in 1825, for having received from France a pamphlet in which the political rights of people of color were demanded. By active energy and influence this sentence was reversed, and Bissette came to Paris, where he was regarded as a martyr, and soon became the intimate friend of General Lafayette and Benjamin Constant. In the Revolution of 1830 Bissette took an active part, for which he received from Louis Philippe the Cross of July, and was made an officer in the National Guard of Paris. He then founded a journal called the *Revue des Colonies*, the principal object of which was to bring about the abolition of slavery, and he was still demanding this with extraordinary perseverance, skill, and vigor, when the Revolution of 1848 gave liberty to the slaves of the colonies of France. In the Constituent Assembly he sat as deputy from Martinique, and upon the fall of the Republic was created a Chevalier of the Legion of Honor by the present Emperor.

At the head of the men of color, at the present day celebrated in France, is Alexander Dumas. He is himself a native of France, and the son of the celebrated general. Among literary men who are either negroes or mulattoes are, also, Eugene Chapus, a native of Guadaloupe, a pleasing and refined writer, at present the principal editor of the journal *Le Sport Français*; M. Felicien Mallefille, a romancer and dramatist, author of the *Mémoires de Don Juan*, *Les Sept Enfants de Lara*, and a comedy entitled *Le Cœur et la Dot*, which since 1853 has held a position upon the boards of the *Comédie Française*; M. Auguste Lacaudade, a distinguished poet, Chevalier of the Legion of Honor, and principal editor of the *Revue Européenne*; M. Victor Sejour, a native of New Orleans, a dramatic author of considerable celebrity, and an officer of the Legion of Honor; M. Melvil Bloncourt, a most agreeable, pleasing writer, whose articles appear in the *Courrier du Dimanche*, the *Séicle*, and the *Journal des Economistes*, in which he has recently published a remarkable article upon Hayti. The founder of the *Journal des Écoles*, M. Bloncourt, while still a student, defended the cause of the enfranchised slaves against the colonial reaction. M. Bloncourt has recently written for the *Biographie Universelle*, the lives of celebrated men of color in all countries.

M. Alexander Dumas (the younger), author of the celebrated *Dame aux Camélias*, *Diane de Lys*, etc., bears evident marks of his origin and race. M. Caraby, of New Orleans, is one of the most brilliant advocates of the bar of Paris. M. White, of Cuba, the son of a negress, received the first prize as a violinist from the *Conservatoire de Musique* in 1856. M. de la Nux, also the possessor of a first prize from the *Conservatoire*, is a pianist of great skill and celebrity.

In the French army, at this time, are several men of color, among them M. Virgile, an *élève* of the *École Polytechnique*, Colonel of Artillery, and Chevalier of the Legion of Honor; M. Lazarre de Lance, Captain of Cuirassiers; M. Guillot Roux, Captain of Zouaves; M. Bouscaren, Lieutenant in the line; M. Beville, Lieutenant of Hussars, and M. Bories, Captain in the French Navy. The ecclesiastical profession also contains many men of color, some of them of celebrity; and among these M. Alfred Laborde, Director of the *Frères de la Doctrine Chrétienne* of Ploermel, and M. Langlume, Missionary to Senegal. — BUFFUM'S *Sights and Sensations*.

THE WATER STREET REVIVAL. — The rise of the Water Street excitement was only equaled by its fall. The work has healthfully faded from the public mind. It has not, however, been abandoned nor neglected. The noise has ceased, but not the labor and reward. Mr. Oliver Dyer, who brought it into general notice, confesses that a great work has been done and is yet being done in that locality. In the last *Packard's Monthly*, he says: —

The entire aspect of the street has been changed. Dance-house after dance-house has been closed, and rum-shop after rum-shop has become profitless. The vicious wretches who were wont to fatten on the pockets and the souls of degraded men and women, now turn their faces to the wall and weep for the departed ignominy and sinful thirst of the locality.

"I knew how 't'ud be," said an old veteran, who was standing in the midst of a group opposite the Mission, whence the sounds of singing and prayer could be heard; "I knew how 't'ud be when this yer thing begun, an' I told 'em. But the fools thought as how 'twas a joke, and let these prayin' and singin' chaps get a foothold, an' now they're agoin' to hold on, and we've got to go. There's poor Curley; he's gone. An' there's Fogarty; he's gone. An' there's Brooklyn Johnny, an' Sojer Brown, an' Missis Bride, an' Scotch Mason; they've all gone dead, an' more's agoin'."

On making inquiry at the police station, we learned that Curley, and Fogarty, and Brooklyn Johnny, and Sojer Brown, and Mrs. Bride, and Scotch Mason, all of them noted characters in Water Street, had actually died since the prayer-meeting was inaugurated.

Kit Burn says he has not had a bit of luck since he let the prayer-meeting folks hold their meetings in his dog-pit. Kit has actually had to close his old establishment. John Allen has altogether retired from the field, having given up his old place to Kicking Jack, who is vainly trying to make his fortune there.

THE POET.

God's high priest of truth and beauty,
Lingers Poetry below,
Echoing His loving whispers
To the world of care and woe.
From each flower of Nature's garden,
Comes to her, the still, small voice,
And the starlight seems the smiling
Of the angels that rejoice.
Though a worm of dust and frailty,
'Mid the woes of earth confined,
Weaves the silken threads of music,
From the love that fills his mind,
In the air he hears the echoes
Of the ancient Christmas chimes,
Till his inspiration sings them
In his heart's enchanting rhymes.
And the breathings of his spirit
Oft are crystallized in words,
While from God's great harp of Nature,
Draws his Muse the sweetest chords.
Ariels fly on every zephyr,
And his ears with rapture charm;
Lovingly the song he chanteth,
Truth and beauty to embalm.
Wan and pale his weary features,
Blighted by the fire of thought;
Furrowed by the tears of pity
For our race, by sorrow taught;
Warm are all his glowing accents,
With the heart-throb of his love,
Like a golden chain from Heaven,
Lowered to raise our souls above.
Heavenly brightness, earthly shadow,
Weaves he in his bow of song,
Stretching from this vale of sadness,
To the mount where pleasures throng.
For God's earnest missionary,
Was the noble poet born,
To combine in inspiration,
Calvary and Helicon.

CALLINE FISK.

FAITH AND SALVATION.

It is very beautiful to see how God has linked *faith* and *salvation* in His word; and what "He hath joined together let no man put asunder." The following are a few passages from the word of God in confirmation of this fact: —

As many as received Him, to them gave He power to become the sons of God; even to them that believe on His name. — John i. 12.

God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. — John iii. 16.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. — John iii. 36.

He that heareth My word, and believeth on Him that sent Me, hath everlasting life. — John v. 24.

This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life. — John vi. 40.

He that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. — John xi. 25, 26.

These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name. — John xx. 31.

By him all that believe are justified from all things. — Acts xii. 39.

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. — Acts xvi. 31.

To him give all the prophets witness, that through His name, whosoever believeth in Him shall receive remission of sins. — Acts x. 43.

To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. — Rom. iv. 5.

Christ is the end of the law for righteousness to every one that believeth. — Rom. x. 4.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. — Rom. x. 9.

It pleased God by the foolishness of preaching to save them that believe. — 1 Cor. i. 21.

Whosoever believeth that Jesus is the Christ, is born of God. — 1 John v. 1.

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? — 1 John v. 5.

He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son. — 1 John v. 10.

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life. — 1 John v. 13.

On the other hand, *unbelief* and *damnation* go hand in hand, as saith the Scripture, "He that believeth not shall be damned."

Reader, dost thou believe on the Son of God? — John ix. 35. — *Times of Refreshing.*

SHERMAN'S ACCOUNT OF THE MARCH TO THE SEA. — In his address at West Point, Gen. Sherman thus alluded to his famous "march to the sea":

"I have oftentimes been asked by friends familiar with Xenophon, Hume, and Jomini, in which of these books I had learned the secret of leading armies on long and difficult marches, and they seemed surprised when I answered that it was not aware that I had been influenced by any of them. I told them what I now tell you in all simplicity and truth, that when I was a young lieutenant of artillery, I had often hunted deer in the swamps of the Edisto, the Cooper, and the Santee, and had seen with my own eyes that they could be passed with wagons; that in the spring of 1844 I had ridden on horseback from Marietta, Ga., to the Valley of the Tennessee, and back to Augusta, passing in my course over the very fields of Altona, of Kenesaw, and Atlanta, where afterward it fell to my share to command armies, and to utilize the knowledge thus casually gained. Again in 1849 and 1850 I was in California, and saw arrive across that wild belt of 2,000 miles of uninhabitable country, the caravans of emigrants, composed of men, women, and children, who reached their destination in health and strength; and when we used to start on a journey of 1,000 miles, with a single blanket as covering, and a coil of dried meat and a sack of parched corn meal as food. With this knowledge fairly acquired, in actual experience, was there any need for me to look back to Alexander the Great, to Marlborough, for examples?"

MAN A UNITY, NOT A UNIT. — The difficulty of understanding the nature of man, is because he is a unity; and because he is also complex and progressive. We know man is a unity by our consciousness. He is a unity, but not a unit. What a unit is, or rather what is a unit, and whether there be one in this universe, we know not. A grain of sand is no more a unit than the universe is. A unit has no parts. A unit is made up of parts that find their unity in their relation to each other, and to their common end. So man is a unity. The body is not the man, the soul is not the man, but the two. And he is also a complexity, for within him are system upon system, each being in itself also a unity. His soul is a unity, but it is made up of intellect, and sensibility, and will; and each of these is a unity, while all are to be combined into the highest unity that is to make the one man. If we call that one thing which binds together these several systems and makes them one spirit, we shall raise man in dignity, and increase no difficulty or mystery. Then we must comprehend man from his progressiveness, from his birth to his death, and to the possibilities for the spirit of the untried and unending scenes that lie beyond death. To be truly man, the being must retain throughout the constituents which make him man. Are these then, the body and soul? or are they body, soul, and spirit? — President Hopkins's *Baccalaureate*.

WESLEY IN CORNWALL. — Hill-throned Redruth is in a dreary country of copper mines, with steam pumping engines pulsing and stamping, and wheels turning, and metal carting off for the Swansea vessels. Underground, at a depth equal to five times the height of St. Paul's, swart Cornish men are busy with their picks and blasting powder. One mile off in the desolate country is Gwennap Pit, the subsidence of a disused mine in the side of Carn Marth. This is the pit where Wesley, in the days of his persecutions, upheld by his love of God and his love of power, preached to thirty thousand rough miners. Though growing old at the time, his voice was distinctly heard by every one present. He was now seventy, yet his eyes were still keen and his nerves strong. A toilsome life had turned him into steel. He attributed his health to rising for fifty years at four o'clock every morning, to preaching at five in the morning, to never travelling less than four thousand five hundred miles in a year, and never losing a night's sleep in his life. Two violent fevers and two deep consumptions, he said, had been his rough, but useful medicines. "Ten thousand cares were no more opposition to him than so many hairs to his head." The Wesleyans still hold their Whit Monday anniversary in this consecrated pit.

A Scotch clergyman, named Hackstoun, one day said to Mr. Smibert, the minister of Cupar, who, like himself, was blessed with a foolish, or rather wild youth for a son, "D'ye ken, sir, you and I are wiser than Solomon?" "How can that be, Rathillet?" inquired the startled clergyman. "Ou, ye see," said Hackstoun, "Solomon didna ken whether his son was to be a fool or a wise man; but baith you and I are quite sure that our sons are fools."

An intolerable bore, having talked a friend nearly out of his senses, finally struck out on "the oyster," which he called "one of the most remarkable specimens of creative wisdom extant;" when his friend interrupted him, and "closed the debate" with the exclamation: "The oyster! Ah yes, the oyster is a glorious fellow; he always knows when to shut up."

For the Children.

KIND-HEARTED GEORGE;
OR, THE POOR BLIND MAN COMFORTED.

A poor old man sat down to eat
A little bit of bread and meat
As Georgy Wright came up the street.

His clothes were torn, his head was bare,
The wind it blew his long white hair,
As cold and friendless he sat there.

"Poor man," said Georgy, with a sigh,
"I feel that I could almost cry;
You look so thin, I fear you'll die."

The old man raised his head to hear
Kind words that thrilled his heart and ear,
But down his cheek there rolled a tear.

"Alas!" he said, "if I could see
The gentle boy that speaks to me,
How very happy I should be!

"For dark to me the world has been,
And I have never, never seen
A tree, or flower, or meadow green.

"How often have I wished to view
My mother's face, the sky of blue,
And now I long to look on you."

"Poor man," said Georgy Wright, "don't cry,
But pray to God that when you die,
Your soul may go to Him on high."

"There you will see, without a tear,
Far better things than we do here,
And, O! perhaps, your mother dear."

And little Georgy's words so mild,
Such comfort gave, the old man smiled,
And felt his heavy grief beguiled.

"JOSEPHINE'S JOTTINGS."

EMILY RAYMOND,

OR, SELF-IMPROVEMENT.

"Mamma," said a little girl of about nine years of age, "I wish very much to do something good this year, but I do not know what: can you tell me anything?"

"Yes, Emily," said her mamma, "I know a very good way. Try every day to do something good or kind. Do not let one day pass without doing so."

"Thank you, mamma, I will."

"Stay, Emily, not so fast," interrupted Mrs. Raymond: "you will have to deny yourself sometimes."

"Yes, I know I shall; but still I will try. And, mamma, Alice Newman has a New-Year's text which she tries to practice every day: I should like one also."

"Which one would you like?"

Emily pondered for a little while, when she looked up and said, "I have thought of one, mamma."

"Well, dear, what is it?"

"Be clothed with humility," Emily answered.

"And a very nice text indeed, my dear; I hope you may profit by it. But, Emily, do not forget that you cannot do anything good in your own strength, but you must ask help from on high."

After a little more conversation Emily ran out with her hoop. She had not gone far when she met a little girl crying. On asking what was the matter, Emily learned that Polly Saunders — that was the child's name — had been sent by her mother to fetch some water from the well with the only jug the family possessed, but as she was going, she trod on some ice and stumbled and fell, breaking the jug to pieces. She did not like to return, for her mother was very poor, and Polly had no money of her own with which to buy another jug. Emily was very much grieved at Polly's misfortune, and wished to help her, but could not think how to do so. Suddenly the thought came into her head that as her papa had given her a shilling the day before, she might give it to Polly to replace her jug, but she instantly tried to banish this thought, for she meant to buy some doll's shoes with the money. Then she thought of her resolution of doing something kind every day, and, bidding the little girl wait, before she had time to change her mind she ran to the house and returned with the shilling. "There," said she, giving it to Polly, "is some money to buy another jug." Polly's eyes overflowed with tears — but this time with gratitude — and she was beginning to thank her little benefactress warmly; but Emily, knowing her own besetting sin was love of praise, and wishing to conquer it, ran away.

In the evening, Mrs. Raymond asked her daughter if she had done any kind action that day.

Emily answered, "Yes, mamma."

"Well, dear, what was it?"

"Mamma," said the little girl, "I would rather not tell you."

Mrs. Raymond was rather surprised, for she knew her daughter never liked to lose an opportunity of being praised, so she asked, "Why not, my dear?"

"Because," answered Emily, "I do not want to seek to be praised, for you know I must try to be 'clothed with humility'."

Her mamma refrained from commanding her little girl, but was very pleased to see she was really trying to practise her text. Every day Emily prayed for help to keep her resolutions, and, we need scarcely add, she succeeded.

Mother's Friend.

BIBLE WORDS TO BE REMEMBERED BY BOYS AND GIRLS. — Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. — EXOD. XX. 12.

Children, obey your parents in the Lord: for this is right. — EPH. VI. 1.

My son, hear the instruction of thy father, and forsake not the law of thy mother. — PROV. I. 8.

Put away from thee a froward mouth, and perverse lips put far from thee. — PROV. IV. 24.

A wise son maketh a glad father: but a foolish son is the heaviness of his mother. — PROV. X. 1.

In all labor there is profit: but the talk of the lips tendeth only to penury. — PROV. XIV. 23.

Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife. — PROV. XVII. 1.

Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not be unpunished. — PROV. XVII. 5.

Foolishness is bound in the heart of a child: but the rod of correction shall drive it far from him. — PROV. XXII. 15.

My son, give me thine heart, and let thine eyes observe my ways. — PROV. XXIII. 26.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. — PSALM XLII. 1.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. — 1 TIM. I. 15.

THE BOY WITH A STRAW HAT.—A crippled beggar was striving to pick up some old clothes that had been thrown from a window, when a crowd of rude boys gathered about him, mimicking his awkward movements, and hooting at his helplessness and rags. Presently a noble little fellow came up, and pushing through the crowd, helped the poor crippled man to pick up his gifts and place them in a bundle. Then slipping a piece of silver into his hands, he was running away, when a voice far above him said: "Little boy with a straw hat, look up!" A lady leaning from an upper window, said earnestly, "God bless you, my little fellow! God will bless you for that!" As he walked along, he thought how glad he had made his own heart by doing good. He thought of the poor beggar's grateful look; of the old lady's smile and her approval; and last and better than all, he could almost hear his heavenly Father whispering: "Blessed are the merciful; for they shall obtain mercy."

He was a noble boy and had true courage. He was not afraid of being laughed at because he helped a poor beggar.

GOD COUNTS.—A brother and sister were playing in the dining-room, when their mother placed a basket of cakes on the tea-table and went out. "How nice they look!" said the boy, reaching to take one. His sister earnestly objected, and even drew back his hand, repeating that it was against their mother's direction. "She did not count," said he. "But perhaps God did," answered the sister. So he withdrew from the temptation, and, sitting down, seemed to meditate. "You are right," replied he, looking at her with a cheerful, yet serious air; "God does count, for the Bible says the hairs of our head are all numbered."

WAKING GRANDMA WITH A KISS.—A sweet little incident is related by a writer. She says: I asked a little boy last evening:

"Have you called your grandma to tea?"

"Yes. When I went to call her she was asleep, and I didn't know how to wake her. I didn't wish to *hallo* at grandma, nor *shake* her; so I kissed her cheek, and that woke her very softly. Then I ran into the hall, and said, pretty loud, 'Grandma, tea is ready.' And she never knew what woke her."

Whenever we drink too deep of pleasure, we find a sediment at the bottom, which pollutes and embitters what we relish at first. — Dr. Young.

ENIGMA NO. 22.

I am composed of 56 letters.

My 4, 10, 9, 2, 6 was the father of Abraham.

My 3, 11, 13, 36 was three days without sight.

My 39, 25, 18, 49, 35, 19, 36 was the brother of Isaac.

My 3, 14, 2, 48, 24, 20 is a bird.

My 42, 33, 50, 44, 1 was Abraham's child of promise.

My 8, 23, 5, 30, 32, 47, 36 was the father of Rebekah.

My 26, 42, 38, 43, 55 is a number.

My 17, 42, 49, 15, 22, 34, 7 is a book in the New Testament.

My 56, 39, 16, 54, 42 was the name of a mountain.

My 2, 21, 24, 27, 40 was a high priest.

My 51, 64, 12, 11, 8 was destroyed by fire.

My 53, 21, 29, 30, 49, 51 was engaged in Korah's rebellion.

My 41, 19, 13, 37, 47, 28, 31, 16, 15, 49, 52 is a book in the Old Testament.

My 45, 36, 42, 40, 46 is a kind of rock.

My whole was found in Proverbs.

EAST SALISBURY, MASS. IRA H. COLLINS.

ANSWER TO ENIGMA NO. 21.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Luke xi. 9.

BIBLE QUESTION.—How many times is the name Melchisedec mentioned in the Bible, and where?

MORRILL.

Gratitude is the music of the heart, when its chords are swept by the breeze of kindness.

Leisure is sweet to those who have earned it, but burdensome to those who get it for nothing.

The difference between perseverance and obstinacy is the difference between *I will* and *I won't*.

THE DYING SEAMAN.—A seaman on his dying bed, being asked by a fellow-sailor, "What cheer?" said — "Heaven heaves in sight; I see the headland."

The next day the question was repeated: "What cheer?"

"Rounding the cape — almost in."

The third day the question was repeated: "What cheer?"

"In port," his quivering lips replied, and the next moment, "Let go the anchor."

FROM HERE AND THERE.

A NEW DEFINITION.—Mr. H. C. Robinson, having expressed a difficulty in understanding the term, "A sound divine," "It is a divine," replied Dr. Donaldson, "who is *vox et præterea nihil*!"

EVENING PRAYER.

Take unto Thyself, O Father:

This folded day of Thine,

This weary day of mine;

Its ragged corners cut me yet,

O, still the jar and fret!

Father! do not forget

That I am tired

With this day of Thine.

Breathe Thy pure breath, watching Father,

On this marred day of Thine,

This wandering day of mine;

Be patient with its blur and blot,

Wash it white of stain and spot,

Reproachful eyes! remember not

That I have grieved Thee,

On this day of Thine.

E. S. PHILIPS, in Congregationalist.

An old lady on a steamboat observed two men pumping up water to wash the deck, and the captain being near, she accosted him as follows: "Well, captain, got a well aboard, eh?" "Yes, ma'am, always carry one," said the polite captain. "Well, that's clever. I always dislike this nasty river water, especially in dog days."

A Paris paper gives a conversation between a father and his little daughter. "What have you done with your doll?" "I have put it away to keep for my children, when I grow up." "But if you shouldn't have any?" "Ah! well! then it will do for my grandchildren."

SIR KENELM DIGBY, of England, wrote to Governor Winthrop, of Massachusetts, recommending the following cure for the ague: "Pare the patient's nails; put the parings in a little bag around the neck of a live eel, and put him in a tub of water; the eel will die and the patient recover."

Our blessed Jesus walks among the *roses* and *lilies* in the garden of His Church, and where He sees a windy storm coming upon some tender *plants of righteousness*, He hides them in the earth to preserve life in them, that they may bloom with new glories when they shall be raised from that bed. The blessed God acts like a tender Father, and consults the safety and the honor of His children, when the hand of His mercy snatches them away before that powerful temptation comes which He foresees would have defiled and distressed and destroyed them. They are not lost, but they are gone to rest a little sooner than we are. Peace be to that bed of dust where they are hidden by the hand of their God from unknown dangers! Blessed be our Lord Jesus, who has the keys of the grave, and never opens it for His favorites but in the wisest season! — Isaac Watts.

Soon after the appearance of Mme. de Staél's novel "Delphine," in which she is said to have introduced Talleyrand in the character of an old woman, she ventured to ask him what he thought of the book. "Delphine!" he replied: "that is the work, is it not, in which you and I are exhibited in the disguise of females?"

It is stated that seventeen different foreign governments carry on diplomatic correspondence with the State Department, at Washington, in the Spanish language. Only England, Liberia, and the Sandwich Islands communicate with us in the English language. Several governments communicate with us in the French language, because it is supposed to be the most polite. For instance, Holland, instead of treating us to good Dutch, uses French, and Turkey also. All semi-barbarous people communicate in French.

A new and very remarkable instrument for taking deep sea soundings, will be exhibited and illustrated at the monthly meeting of the Association for the Advancement of Science and Art, next Monday evening, at the lecture room No. 24, in Cooper Institute. This important invention is the joint production of Sidney E. Morse, Sen., and his son, Livingston Morse, who will describe its operations. The instrument promises to do as much to make us familiar with the depths of the ocean, as the telegraph of S. F. B. Morse has done to facilitate our communications with the world above the water.

The shelving of the Astor Library, if placed in a continuous line, would extend about four miles; the books, laid end to end, would reach about thirty miles. Their cost is a quarter of a million of dollars, their weight is about 200 tons, and their number 137,000.

Correspondence.

KANSAS CORRESPONDENCE.

Many of the readers of THE HERALD are looking for homes in the West and possibly would be interested in information I can give; also there are many personal friends and acquaintances in New England who have known me during a ministerial service of twenty-five years. I can best serve all by a letter to THE HERALD, if acceptable to you. My health, which was poor, has greatly improved. The climate of Kansas is, I think, as good as the country affords. A few weeks of cold weather, and a long season of pleasant, warm days, but even the warmest day is succeeded by a comfortable night.

I will give you a brief statement of some of the numerous advantages of this State. The provision for education is excellent. Sections sixteen and thirty-six in each township are reserved for common school purposes, and are sold when needed, making twelve hundred and sixty acres to each township.

Besides the public schools the following schools have large grants: State University at Lawrence, 45,070 acres of land; State Agricultural College at Manhattan, 90,000 acres; State Normal School, at Emporia, 37,760 acres; also the Methodists have an institution named Baker University, at Baldwin City, and all other denominations have one or more colleges in the State. Lumber is not abundant, but nearly every little stream is skirted with timber, varying from a few rods in width to two or three miles. The timber is oak, black walnut, sycamore, cottonwood, etc.

The water in the streams is mostly clear, and good running healthy streams. Wells can be procured with good water, by digging from eight to thirty feet.

Coal is found near the surface in most portions of the State, but particularly in this section, Franklin County, varying from a few inches to two feet in thickness.

The prairie grass furnishes excellent feed for stock in summer, and makes also an excellent quality of hay for winter use.

As a stock country it probably has not its equal, as pasturing costs nothing, cattle having free range over the prairies, summer and winter. In winter it is calculated one ton of hay is all that is needed for each animal, and this can be put up for a sum not exceeding two dollars per ton, being cut anywhere on the open prairie.

Many persons feed nothing to young stock during the winter, and only shelter their stock, either in the timber or behind stacks of hay. I see no reason why grain of all kinds will not yield abundantly; in fact, as stated by the Agricultural Department at Washington, the yield is much above the average.

Fruit raising is profitable; apples, peaches, pears, and grapes are excellent in quantity and quality. New England energy will thrive here. Nine tenths of all the men of wealth and independent farmers came here poor. Any trade is good but that of a loafer, we advise all such to stay away. There are no chances here for lazy people, but to all the diligent we say Come; land is cheap, and you can get a good home for a small amount, and usually by paying one third down and the balance in one and two years.

Land increases rapidly in value, and all the improvements pay.

There is no necessity of cultivating land among stumps or stones. Two good horses will break from one to two acres per day, often breaking a half mile, and at times a mile in length, without breaking the furrow. The breaking is done in April, May, and first of June, and either spring wheat sown, or what is perhaps in most cases better, corn is planted, either by a hand-planter or by chopping a hole at a single stroke, and dropping in the corn, shoving on a little dirt with the foot, and then the work is done till time to gather the corn.

On old ground the corn is cultivated.

Our Book Table.

EDUCATIONAL.

SIX BOOKS OF ENEID, with notes, etc., by Edward Searing, A. M., Professor in Milton College, Wisconsin. A. S. Barnes & Co. It is one of the signs of growth and growthlessness, when a Wisconsin college, named after Milton, sends forth a text-book on Virgil. That would be fame to Virgil, Eneas, and Milton. It is especially noticeable that this is the prettiest edition of the master of Latin verse that has appeared from the American press. Its pictures are very neat, its notes full, its lexicon sufficient. It would have been better to have omitted the latter, and given the whole of Virgil, or at least of the Eneid. The work is a credit to Wisconsin, Prof. Searing, Milton, Virgil and Eneas.

Two excellent boxes of books, from Hitchcock & Walden, contain, the first, "Larrabee's Sketches of Wesley and his Coadjutors, and Asbury and his" — just the thing for Sunday-schools, only the next editions should have a few pictures of mobs and camp-meetings, and other events of that holy war. The second series is for youths and young Christians. Wise's attractive "Young Ladies' Counsellor," and "Path of Life," with Tweedie's "Early Choice," and "Friends in Heaven." Seldom is more Christian nurture found in so few pages. Try them.

JUVENILES.

TOMMY TRY, and What He Did in Science, by C. O. G. Napier, with forty-six illustrations (Appletons), is one of the books which disprove the old story that there no royal road to learning. This guides the young mind along the path of modern science and research, in a very instructive manner. How birds'-nests are made,

takes the place of how birds'-nests are robbed. Shells are described, from the sea sort to the army sort. Worms are fed scientifically, travels are taken, and a book broader, and as charming as White's "Selborne," or "Robinson Crusoe," makes the lad a scholar ere he is aware. If it also had led him to see God in everything, it would have been one of the best of Sunday-school books. DOTTY DIMPLE AT SCHOOL, continues the amusing history of this favorite genius of its author's. Her life at school is as original as everywhere else. She is the most contrarily made up of all the family, and so affords larger space for development. Child life at school is made less endurable, when such a springy creature as this is subjected to its strictness. GRANDFATHER NELL (Carter & Bros.) is a story of a large-hearted lad, and how good it is to be generous and unselfish — a lesson men find it as hard to learn as boys. THE ARK ON ELM ISLAND (Lee & Shepard) continues Elijah Kellogg's taking stories of life in Maine, on shore and sea. This is one of the best, as it goes to the South on a voyage all will like to take. ANDY LUTTRELL (D. Lothrop & Co.) is one of the new series of interesting story-books which this new firm are putting forth in a new and taking shape. SALT-WATER DICK (Lee & Shepard) carries a lad through the Chincha and Falkland Islands, and gives much curious lore, as to the Pacific seas and shores, in a language every boy, and girl, too, will enjoy. It is a good companion to "The Ark of Elm Island." BREAKERS AHEAD (J. P. Skelly & Co.) illustrate the life of a boy by the temptations and victories of a sailor lad. ALICE IN WONDER-LAND (Lee & Shepard), is the most attractive of the late issues in pictures, paper, print, and story. It takes a miss through dream-land, imagining all sorts of queer things, and travesty all sorts of familiar rhymes. Everybody will laugh over its queernesses.

JULY REVIEWS.

The *North American* begins with a discourse on "Hereditary Insanity," by I. Ray, which acutely examines the grounds of this disease in the parents, and the possibility of its cure by early and careful treatment. It also steps aside to a more interesting, if less useful, excursion on the alliance of wit and madness. M. Moreau asserts that intellectual processes are always attended by a great excitation of the nerve cells of the brain. The finer and sharper these mental efforts, the greater the excitement, and thus wit and madness are linked materially together, and *mens sana in sano corpore* is an exploded idea. Mr. Ray doubts this, and thinks the healthful processes of minds may coexist with healthful processes of their nerve connections. Mr. C. F. Adams, Jr., gives a chapter on "Erie," detailing the leading events in the rise and fall of that famous stock. In it he enlarges at length on Drew, Vanderbilt, Fisk, and Gould; chiefly devoting himself to its chief man, Drew. Though he shows the adroitness and business unscrupulousness of "the speculative director," as he is called, he fails to show that he was in this dishonesty above his rivals, or those of any other trade. A full showing up of the business sharpness of Stewart, or Jordan, or Beebe, or Lawrence, or Peter C. Brooks, would be equally refreshing and moral. It is the commercial morality which allows every man in trade to legitimately cheat his brother. That story about Stewart illustrates it, who, when a merchant from Philadelphia, hearing that he was selling a style of goods higher than the market price had been, called and inquired if it was so, adding, "I have a large stock of that article on hand." Stewart begged to be excused a moment, stepped into an adjoining office, and telephoned to this gentleman's house, in Philadelphia, for all this stock at their rates. On the merchant's return, he said, "We'll mark those goods up." "But Stewart has bought them," was the unwelcome response. In fact, this law does not confine itself to the mercantile class. The Adams family are a striking example of the political bears, and their present head a very apt type of Daniel Drew. Slow, timid, cold, he and his are always "bearing" down the political market, and when it gets low enough, they make large returns by their bold defiance of parties, and bold alliance with the least progressive ideas. It would not be surprising if they should put their chief man into the market, this year, for Governor or Senator, on the basis of free rum and Hunker Republicanism. Vanderbilt is not more honest in putting New York Central up to 210, when it only pays 8 per cent. on 100, than Drew in putting Erie down to 60, if it pays also 8 per cent. to its owners on 100. Both roads ought to be out of the market, and the upshot of Wall street fights will be the buying up of all railroads by the State. Mr. Allen contributes a brief and interesting paper on "The Religion of Ancient Greece," in which the animus of the *Review* appears, for he speaks of Greek mythology in its polytheistic character, as supplementing the Hebrew in teaching the immanence of God in nature, or Pantheism. It fails to note the recognition, in all Bible Jewish history, that the God of the Hebrews was the Creator of all men, and only the Hebrews' God as they were the fathers and depositories of a true and saving faith. He also considers the new gods brought to Greece, from Asia Minor, chiefly, as equivalent to great religious revivals, such as those of Fox and Wesley. Only Wesley's, he grants, was a "pure outgrowth of Christianity;" the Greek only an increase of Polytheism. He thinks this Polytheism had a different origin from the Hebrew faith, being the child of barbarian Fetishism; while the Hebrew, from the start, acknowledged one only God, Creator, and Governor. A great concession, this, and fruitful of good, if allowed to work its perfect work. One came from God; the other from man and the devil. Pantheism is the child of corrupted faith. Mr. Norton tells a terrible tale of the "Poverty of England," the richest and poorest nation in Christendom. He speaks a good word for the working classes, and declares political power is passing over to them: "Hungary and Romanism" are set forth, by Karl Blind, in their political and social relations. He declares that Kossuth has abandoned the idea he advocated in America and England, of one Hungarian nationality, and now approves of nationalities based on blood. Mr. Fiske, not the peddler, railroader, steamboater, theatre-owner, and general manager of every New York affair, but the new lecturer at Harvard, gives us a taste of his quality in a review of Draper's "Europe." "The Laws of History" is the title of his essay. He detects a law of progress, but fails to detect any relation in them to Christ or Christianity. The story of Eden has to be first disposed of, as that, if true, takes away the corner-stone of these "laws," as a natural development. "Among the Jews," he says, "traditions of a long-lost state of primitive innocence and happiness are more or less current, as is seen in the myth of Eden, and man's expulsion therefrom." He calls this "tradition" Persian, and gives Colenso as authority. He acknowledges, however, that heathen Greeks and Romans, with one consent, embraced the melancholy doctrine of human retrogression;" while "far more hopeful was the

view taken by the eminent writers and thinkers of Palestine." He errs when he says the early Jewish writers considered the Messianic Millennium as for Jews only. No such hint is found in any of these "eminent writers and thinkers," as he patronizingly calls the inspired penmen. Isaiah, Ezekiel, Moses, David, Solomon, all declare that this kingdom and era is to embrace all men. The essay is heavy in style, tame in thought, false in philosophy, history and religion, and is but a poor illustration of what a lecturer on history at Harvard, or anywhere else, should be. Mr. Sanborn is right in his remarks on him in *The Republican*, if this be a fair specimen. "Volcanoes" are well delineated by Prof. Whitney.

The *Bibliotheca Sacra* continues Prof. Bascom's treatise on "The Natural Theology of Social Science," this essay being on "Credit and Consumption." It is an excellent article, showing how credit creates forth faith, and develops the moral powers; sometimes, it might be said, to try the faith and the moral sentiments by its perverseness. Rightly developed, it creates character; and thus "commerce works with forces and feelings closely allied to the pure motives of morality, and chiefly sustained in our constitution by them." In the chapter on "Consumption," he shows the evils of waste, chiefly in war and luxury, and comes out on Dr. Hopkins's ground that Love is the only law of social science, as of all other human things. Dr. Herrick discusses intelligently the philosophy of unintelligence, or "Nescience," as he calls it. He denies that faith is without philosophy, or that Mansell's and Hamilton's doctrine of ignorance is bliss or truth. His article is negative, rather than positive, showing the unphilosophical character of their reasoning, not the rationality of a better doctrine. Dr. Macdonald gives an able essay on the "Date of the Apocalypse," proving that it was written before the destruction of Jerusalem from its idioms, the fact that there were only seven churches in Asia, that the Jewish nation, temple, and service were still extant. Dr. Schaeffer gives a full account, historic and critical, of the common version of the New Testament. It is a delightful article to the student of the Word. "Mount Lebanon," by Dr. Laurie, concludes an able number of this able work.

The *Biblical Repository and Princeton Review* opens with an elaborate defense of "John's Gospel," full of critical meat. "John Keble" is well reviewed, and his High Churchism clearly shown. "The Christian Work in Egypt" is satisfactorily stated, "Parables of the Kingdom" expounded, and the "Presbyterian Union" carefully summed up, — Dr. Hedge still opposing the union, on the ground that though the Old School-doctrinal standards are accepted, the New School interpretation of them will prevail.

In *The Christian Examiner*, Rev. Mr. Brigham, of Ann Arbor, begins the number with a pleasant review of Prof. Evans's "German Epitome of German Literature." He says, "A work in the German language, by one who is not of German birth or lineage, is certainly a novelty." Yet Prof. Warren, of the Boston Theological Seminary, has already published several works in German, which are text-books in Germany itself. He speaks well, and justly, of the growth of German literary influence, though he errs when he says a "German scholar, of any sect, would be ashamed to tell his service and experience in that style which was once so popular, not to say necessary, in most evangelical churches." German scholars, of all devout evangelical sects, love that very thing. Nast, Krummacher, Hengtenberg, Tholuck and Neander, are all sons of Luther, and talk of things of the Spirit like Edwards, Wesley, and Bunyan. He seems to think German theology Catholic, because each sect is best represented in its culture. Yet Wetzer and Wettig would hardly allow they were Protestant, because they lead the Vatican in scholarship. Mr. Bixby commands and condemns Row's "Jesus of the Evangelists," contending though Christ was more than man, He was in the sphere of possible manhood. How does he know that sphere? If he grants the first, he cannot restrain Him within any created limits. Dr. Bellows laments the abandonment of the pulpit by great Unitarian ministers, and asks the reason, without answering it. For it is not because other things are greater than the true pulpit, but greater than one they cease to earnestly believe in, which drove Emerson, and Everett, and such, to lower service. Dr. Bellows charges orthodoxy as without power on great social and civil questions, and "goes off in a kind of rapture" at the incoming glory of Liberalism, which is to put out all the fainting candles of an extinct Evangelism. Meantime the lights of this light got out of the pulpit candlesticks. Osgood, Dewey, Conway, Higginson, Towne, Wason, are only late specimens of earlier defections. The enthusiastic Doctor has the happiest substitute for faith of any of his school, always excepting the two ex-Methodist Colliers, who almost surpass him in this rose-mash, which, like the Hasheesh, seems to make them both drunk and happy. Only the sternest consciousness of painful and divine duty befits a man for the high calling of a minister. Like his Master, he must seek and save those that are lost. That class of ministers, in all ages, cling to their work, and glorify it. They are the lights of all time; the lights that never go out, and never grow dim. Only faith in Christ as the God and Saviour of man, and in man as needing and receiving this Divine salvation, can make and keep men in this holy place. Rev. Mr. Mayo describes the "Coming American Church" after his pattern, and not after that in the late *Puritan*, or the earlier *Gatsby*, but one in which the Christ of the Creeds is to disappear, and the American Unitarian view of Him is to prevail — though what that view is, no two of its leaders can agree in delineating. "I am further from the views of my associate in this city," said a brilliant Unitarian to us, in a great American town, "than from yours." So each says of each. Nobody can win with a banner covered with all sorts of contrary symbols. Agree among yourselves, good friends, before you would subdue the rest of us. Mr. Chadwick examines the history of Jewish Messianic hopes after his own standard, making statements, honest, doubtless, but not such as the Scriptures will sustain.

Publications Received since our Last.

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The <i>Bibliotheca Sacra</i> , A German Course, Comfort, Eastman's White Mountain Guide, Sacred and Constructive Art, Otis, Lessons of the Jubilee, Alger, National Sunday-school Convention.	W. F. Draper. Harpers. G. P. Putnam. A. Williams. Adams, Blackmer & Co.	Lee & Shepard.
Palmer's Sabbath-school Songs, Putnam's Monthly, August, Sunday Magazine, Our Sunday-school Viitor, Zell's Popular Encyclopedia, The Home Guardian,	G. P. Putnam & Son. Doughday. T. E. Zell. N. E. Moral Reform Society.	

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AUERBACH.—PANTHEISM.

We have been surprised at the heedless manner in which the religious press of this country, including our own, has noticed the American reproduction of the novels of this able writer. Some of our editors have hinted that, as a German author, his works need to be read with some caution; a general sort of qualification, which might be given respecting almost any fictitious books. We doubt whether many, if any, of our editorial critics have read Auerbach at all; if they have, they are astonishingly reckless. Do they know that this author, a great and sincere genius, at the head of the present fictitious literature of his country, is using his utmost powers to diffuse the sheerest Pantheism, by transposing it from the abstruse, and, therefore, comparatively harmless field of philosophical speculation, into the sphere of popular literature, bringing it home to the hearths and hearts of the people? Yet this is the express result, if not purpose, of his writings.

We would not speak inconsiderately of the author. We wish to be perfectly candid with him; for we believe him to be so. We read him with profound interest and wondering admiration, for he is a man of incontestable genius, and, as we have said, of equal

sincerity. And, more than this, he has the finest moral sense, in spite of his theological and speculative errors. No intellectual man, self-protected by his previous studies against the philosophical ideas of these novels, can read them without being a better man. They have an almost magical moral suasiveness. We are disposed to say that one hardly knows of any mere human writings, even avowedly religious ones, which exalt more highly the humblest virtues, or treat more scathingly the most conventionally sanctioned vices. They are, moreover, grand protests against not only the ethical, but the social and political errors of the age—they are full of liberalisms, if not of democracy. The "Villa on the Rhine" is an anti-slavery story, hardly less powerful, as such, than "Uncle Tom," and greatly superior to the latter in some of its characteristic portraiture, incomparably superior in intellectual tone, subtle insight, and fine suggestiveness. "On the Heights," is a still greater production—a comparative picture of high and low life,—the courtier and the peasant. The upshot of both, and of all his works, is the vindication of virtue, and of our common humanity, and, except in religion, the noblest ideas of life and character can be found in their pages.

We speak thus emphatically of their merits, not for the purpose of winning respect for our animadversions on their defects, but because they really deserve this commendation. But their defects are of the gravest kind. They tend to the utter subversion of religion. The most hallowed and simple and beautiful offices, not to speak of the doctrines, of religion, are not merely ignored, but repudiated by them; not with harshness or sarcasm, or direct protest, but indirectly, yet obviously and continuously. Prayer, religious worship, the barest possible religious formula, are thus treated throughout these fascinating books. The whole resultant moral effect on the reader, is to make him rise from their perusal with the most uncompromising detestation of vice, and the most absolute indifference to religion—however incompatible and inconceivable this contrast may seem from our American Christian stand-point. Every really admirable character in these volumes—and there are some who appear almost saintly in their Pantheistic moral purity—is utterly unreligious; the avowedly religious characters are not caricatures,—the writer has none of Dickens's insincerity or heartlessness in this respect,—but they are inferior, though truthful to their class, and have no counteracting or qualifying effect on the general skeptical teaching of the tale.

The intelligent reader will doubtless wonder at this estimate, and he may well do so. For the writings of Auerbach present, perhaps, the most extraordinary psychological and moral phenomenon in all literature. They deliberately and honestly aim at the exaltation of virtue, and the extinction of religion. They are as uncompromisingly opposed to vice as to religious piety. They attack not merely gross vice, but the subtlest vice. Vices which are usually connived at, as mere peccadilloes, or polished into fashionable or courtly luxuries, and which make much of the interior history of European courts, are dissected and exposed with the horror with which a human body, dead of putrescent disease, might be anatomized before a popular audience. For sins at which the fashionable world only smiles, Auerbach sends his characters into life-long penitence and self-purification—as in the case of Irma, the courtly beauty of the "Heights." The high life of Europe never heard severer preaching against its besetting vices than from this brilliant writer. Repentance and self-regeneration were never more urgently taught; but there is no prayer, no appeal to God, no supernatural help. Self-denial, duty, work, mental culture, are his only remedies for evil. He gives no hope beyond the grave. In the "Heights" he most fully reveals his Pantheism by the conversations of the court physician with the queen, in her almost frenzied anguish. The physician is a Spinozist, and cites from the great thinker, as his "Master," though without mentioning his name. He does not deny a future life, but knows nothing of it, and, therefore, presumes not to draw from it a motive or a consolation for this life. Endurance of evil, and self-purification from it, with the hope of, at last, losing our individuality, by death, in Universal Nature (which is God), is his only theory of good. Yet this physician is a

consummately pure and noble character, and the afflicted queen finds the sublimest support and strength in his lessons.

How are we to account for the intellectual phenomenon presented in the case of Auerbach? We know of no answer to the question except it be in the fact that he is a Jew, who early studied the greatest modern thinker of his people, if not of the whole human race,—Spinoza. Spinoza's pure and simple character won the heart, as his splendid intellect did the mind of the young Jew. Auerbach translated into German the writings of the great Pantheist, and wrote his biography. Given to the highest culture of Germany, and predisposed, probably from natural temper, as well as refined studies, to virtue and intellectual liberality, with probably no intimate knowledge of Christian life, and little observation of religion except in its gross European exterior, he has earnestly but most fallaciously set himself to work to reform the moral life of his countrymen on Pantheistic grounds. His writings will powerfully reinforce the philosophic Pantheistic tendencies of the times; but their effect cannot be permanent. The suffering and consciously sinful human heart turns away in grievous disappointment from these dry husks offered as bread. Sadder or more desolate scenes have been seldom painted, by poet or novelist, than the repentance, the life-long self-abnegation of Irma, ending only in prayerless and hopeless death on the Heights. It is a long moral dying, rather than moral self-renovation unto life. Pantheism is the gospel of despair. Mary of Magdalena, as even the sadder Mary of Egypt, is a more beautiful and more consolatory example than Irma of the "Heights."

FACTS AND FIGURES.

Nothing is so fair and deceitful as the nine digits. They are akin to the Nine Muses which Messrs. Childs & Co. have been exhibiting,—beautiful creatures, the actual basis of solid being largely superimposed with imagination. It is said that every combination can be made out of the nine numerals; so can every sort of fancy and argument be made out of their permutations. We were greatly pleased with the beautiful, fanciful Muses, who were beautiful, fanciful American girls. We have been equally pleased with the beautiful, fanciful presentation of the figures of Lay Representation by our junior sister of New York, *The Christian Advocate*. With that respect for the nine digits that should naturally characterize the commercial metropolis, it has been reducing results in the late vote to that shape; with what success the following extract shows:

The vote of 1861 was of the male members of twenty-one years old and over; the present one was of both males and females of that age. The figures for the former vote are about these:

Members of the Church (exclusive of probationers).....	900,000
Deduct for minors (one third).....	300,000
Deduct for females in the balance (three fifths).....	360,000
	660,000

Whole membership entitled to vote.....240,000
Aggregate vote of 1861 (omitting fraction of 1,000)....76,000
which is almost one third of the whole.

The figures for the present vote are not far from the following:

Members of the Church (exclusive of probationers).....	1,200,000
Deduct for minors (one third).....	400,000
Whole number entitled to vote.....	800,000

Aggregate vote (estimated).....150,000

which is considerably less than one fifth of the whole. More accurately expressed, the vote of 1861 was in the proportion of 316 to each 1,000 members entitled to vote; that just taken as estimated, 187 to the 1,000.

From these figures it deduces the conclusion, that the vote proves the indifference of the Church, and even evinces a greater indifference than was previously expected; and also allows the ministers to vote as they please, "all former arrangements having miscarried by the refusal of the people to speak out."

Let us try our hand at these same little numerals, and see if we cannot arrive at a different result. Ruskin says, every mathematical and moral problem has two correct answers directly opposite each other, and may have many more. So we are strictly in the lines if we get very different answers.

The Advocate makes two mistakes: one, in placing the adult male membership so high; the other, in including the whole female vote as essential to the

fair treatment of the case. It has also, we think, put the minor membership too small. It calls the male vote of 1861, 240,000 out of 900,000, or nearly one fourth of the membership. No church, probably, except, possibly, a few in the pioneer settlements, has any such proportion. Rev. Dr. Vail, who has given this subject very careful attention, concludes, from a large mass of facts, that only one eighth of our membership is of this class. The female vote, also, should not be justly included, especially as an evidence of the apathy of the Church, and against its expression on this question. That vote has always been considered rather as the beginning of her balloting, than as of especial weight in this particular contest. She has responded to the privilege enough to show her growing interest in the coming duty. She has also voted the same way as the brethren, giving a large majority in favor of Lay Representation. There is no doubt but that if all of them had voted, that ratio would have been largely increased. They are not opposed nor apathetic, though they decline to generally use their prerogative. If we count her vote at 25,000, we shall get near the exact figures.

A fair statement of the position of the Church, therefore, should match the adult male vote of 1861 and 1869. Let us compare them, taking the ratio of *The Advocate*, that of Dr. Vail, and that of a medium between them.

Number of males above 21, in 1861.....	240,000
" " " voting.....	76,000

Number not voting.....	164,000
or a little over three tenths voted.	

Number of male members in 1869, on the same ratio, 320,000	
Deducting 25,000 as the female vote, the adult male	
vote in 1869, is.....	125,000

195,000

or four tenths voted, one tenth more voting this time, instead of one tenth less, as *The Advocate* makes out.

Take another, and, in our judgment, much nearer proportion. We believe the adult male members in both elections voted more fully than the above ratio allows. Calling the adult male membership one sixth of the whole membership, we have:—

Number of voters in 1861.....	150,000
" " votes.....	76,000
almost exactly one half of the whole.	

Number of male voters in 1869.....	200,000
" " votes, "	125,000
or five eighths of the whole, an increase of one eighth.	

Take Dr. Vail's ratio:—

Number of members in 1861 were.....	900,000
" of male members over 21 ($\frac{1}{2}$), or.....	112,500
Number of votes.....	76,000

not voting.....	36,500
or a little over two thirds of the whole number voted.	

Number of members in 1869.....	1,200,000
Number of male members over 21, in 1869 ($\frac{1}{2}$).....	150,000
" " " voting.....	125,000

" " " not voting....	25,000
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or five sixths of the whole number of male members voted, an increase of one sixth over the vote of 1861, and a poll that included almost every male voter that was eligible, sickness, age, and absence from home accounting for the non-voting sixth.

But the change in this vote is yet more remarkable. In 1861, 48,000 voted against Lay Representation, and 28,000 for it, or a proportion of almost two to one against it. In 1869, judging from returns to date, and allowing the whole number to be what *The Advocate* puts it (it will probably be considerably larger), the vote will stand 108,000 for, 42,000 against. In this we reckon the female vote after about the same proportion as the male, 17,000 for, 8,000 against. This is two and one half to one, in favor of Lay Representation.

If the opposing vote has diminished from a majority of two to one, to a minority of more than two to one, how long will it take to disappear entirely? In 1861 it commanded sixty-three per cent. of the actual vote; in 1869 it commands twenty-eight per cent. of the actual vote. It has decreased thirty-five per cent. Another election at that rate would leave it seven per cent. worse than nothing, a pretty complete bankrupt. One conclusion *The Advocate* reaches: that the previous vote forbade the ministry from approving of Lay Representation; this allows them to approve it. It does a great deal more. And no Conference ought to, and we doubt if any one will, interpose its legal veto to an expression of opinion so large and so decided. We

believe the editor of *The Advocate* will himself vote "aye" next spring, as his speech and action at Chicago legitimately constrains him to do, and we hope every Conference and every minister will accept this verdict of the people, and attempt no Andrew Johnson policy against it, for such a policy will be as injurious as it will be ineffectual and unbrotherly. The Church has said, by a great majority of voices, we will accept your invitation, dear brethren of the ministry, and share with you the legal, as we have all other burdens and obligations. Let us with warm hearts welcome them to these duties, and thus enlarge and strengthen every interest of our Zion.

THE EUROPEAN SITUATION.

Writing of the condition of Europe on this 29th of July, we find France and England most entitled to attention, as they are in most months of all years. Germany in 1866, and Spain in 1868, were countries to which the world looked with the greatest interest, and Italy often has concentrated attention during the last ten years; but, as a rule, France and England are the powers that claim the thoughts of mankind, and have their claims allowed. It is so now, and it will be so in the future. They are the leading nations of the Old World, and are not likely to have a third added to their rank until the grand experiment which Prussia is making to create a new Germanic Empire, shall have passed into the great list of historical accomplished facts.

France is going through one of those grand crises in politics which have been so common in her history for eighty years. The Emperor so acts as to create the belief that he has accepted the voting at the late election as a condemnation of that system of "personal government" which he has adhered to for seventeen years, and which, apparently, he meant to have established in permanence. It is true the popular majority in his favor, at those elections, exceeded 800,000, and such a majority ought to have satisfied him that he had little to fear from his political foes; but then there was the other fact, — and a very ugly fact too, — that the popular vote for the Opposition deputies was more than 3,000,000; that is, the strength of the Opposition, as indicated by the votes cast for its various candidates, amounted to at least three sevenths of the entire number of men who took an active part in the contest. This fact seems to have given the Emperor pause, and, on the assumption that he is acting fairly, he is about to inaugurate a new system, the success of which would make of French Emperors chiefs of a constitutional state, as British sovereigns have been ever since the Revolution of 1688. Napoleon III.

might not have been so ready to enter upon this experiment had he not seen, soon after the meeting of the *Corps Legislatif*, that some of the Imperialist deputies were as anxious for a change as the Opposition could be. They signified their desire for an increase of power in the legislative branch of the government. Had no attention been paid to their wishes, and had they joined the Radicals, the Opposition's strength might have been doubled, and the Emperor have been forced to dismiss the Legislative Body. That would have put him in a position of open hostility to half his people, and he is too prudent a man to encounter the hazards of the game he then would have had to play. Accordingly, he notified the Chamber on the 12th of July, that he was prepared to make such changes as would satisfy its demands. This he will do himself, with the assistance of his councilors and the Senate; and on the 13th the *Corps Legislatif* was prorogued, to await imperial action. The Radical members were very much enraged because of the prorogation, but they could do nothing to prevent it, the moderate Reformers professing to be satisfied with the Emperor's concessions. In August the imperial plan of reform will be ready, and then the world will be able to see whether Napoleon III. is about to abdicate in fact, if not in form, by divesting himself of "the one man power." It is difficult to believe that he means to do anything of the kind, for he is too well acquainted with French political history not to know that parties in France never have been able to confine their quarrels within legal bounds, — whence it follows that his foes are not likely to be content with

anything less than the overthrow of himself and his house. French parties, unlike those of England and the United States, neither give nor take quarter, but fight out their battles to the destruction of one or both, — generally of both.

There is a crisis in England, as well as in France, but no man supposes that it will be characterized by irregular action. The House of Lords so amended the Irish Church Bill as to make of it a measure very different from that which had been sent up by the House of Commons. When the bill was returned to the Lower House, that body, by decisive majorities, disagreed to all the important amendments made by the Peers, and restored its original character. Thus a conflict between the two Houses exists, in which the Lords must be beaten, the House of Commons being the governing power of the British Empire. It is Crown and Peers, as well as the popular branch of the government. The branch is indeed the entire tree, and must have its way on all occasions of importance. When the House of Commons is backed by the people, — as it is in this case, — it is invincible. Were the Lords to prove stouter than ever they showed themselves to be in former conflicts, and resolutely refuse to give way before the present House of Commons, Mr. Gladstone could dissolve Parliament, and submit the question to the British people for decision, — and then the Lords would be conquered by the democracy of Great Britain and Ireland, in direct conflict. Democracy and aristocracy would be directly pitted against each other, and aristocracy would be left on the ground, as it was here at the close of our civil war. This is not a time in which the many submit to the few, nor is Great Britain a country likely to furnish an exception to the rule. Mr. Gladstone would prefer a large creation of Peers, instead of dissolving Parliament, — and that would be a course eminently disagreeable to the Lords, who are as much opposed to sharing their privileges with others as if those privileges were not in danger of soon being numbered with things of the past.

Spain remains in a very unsettled state. The Regency of Serrano does not satisfy the expectations of the people, who would have the government placed in hands likely to keep it, and to use its powers for the promotion of the public welfare. Who is to be made king of the Spains, or whether there is to be a Spanish monarch, are matters involved in an impenetrable mist. Some think that Spain is drifting into Republicanism, and that the Regent may become President. There has been something said about a restoration of the old Bourbon line, in the person of ex-Queen Isabella's son, the Prince of the Asturias, but this may be, and most probably is, only one of the hundred reports that proceed from speculative minds concerning important matters.

Italy is quiet; the troubles that threatened her but a few weeks since, having, apparently, blown over. The old stories about arrangements with France for removal of the French troops from the Papal territory are revived often, but nothing is done that promises to cause those troops to return home. There have been other reports that the Romish General Council would not meet this year, but they seem to have grown out of the statement that the Pope had been medically warned that the excitement that must follow from the meeting of the Council would probably prove too much for his strength, or rather his weakness, — a warning pretty safe to make concerning a great magistrate who is on the verge of fourscore. Some of the Catholic governments fear that the Council will seek to meddle with their affairs, and that of Bavaria has sent out a circular on the subject, — but the Austrian Government declines to take any steps in advance, saying it would be as well to wait and see what the Council may do, and not assume that it will act impertinently. Speaking generally, we should say that the Council will be a very pompous, respectable, and useless body.

It is so long since we had anything like a war report, that positively it was something new to have a small one about the middle of July. It is said that Marshal Bazaine, at the Camp of Châlons, has told certain officers that they must make all needful preparations for taking the field at a moment's notice; and it is added, that all the French ships ready for service have been supplied with the best charts of the seas and

other waters of Northern Europe, and particularly of the Baltic and the Gulf of Finland. This last story would point to either Russia or Prussia as the coming antagonist of the French Empire,—but France has no quarrel with Russia, and no occasion to make a present quarrel with Prussia. Then the season for operations in Northern waters is rapidly running out, and Napoleon III. never would think of sending a force into the Baltic after the middle of August. This war report comes most suspiciously close to the crisis in French politics, and perhaps it is the invention of some sensationalist, who thinks it will go down easily with that great *gobemouche*, the public, because the French Emperor may be supposed to be willing to get rid of domestic troubles by having resort to foreign war.

CREDO.—This new and remarkable book, which is attracting unusual attention for its vigorous and ingenious defense of the supernatural in religion, is published by Lee & Shepard, and sold for \$1.50.

We offer this work for one new subscriber to ZION'S HERALD and \$2.50.

The New York Christian Advocate has fallen into the New York mire on the Jubilee question, and sunken deeper than its fellows, in its critique on the honorary degree conferred at Middletown on the eminent superintendent of the Jubilee chorus. It falsely declares that he was an applicant years ago for a Master of Arts. He never applied for any honor. A more modest man does not live—even in the office of The Advocate. His friends saw his promise and his worth and sought this recognition of it; but its unfitness to his talents and triumphs led them to wait for his growth to his true degree. This was petitioned for by such men as Dr. Wentworth, Daniel Drew, Isaac Rich, Dr. Patten, Jacob Sleeper, and others of the Joint Board, because of his rare desert. It grows thus witty over the result:—

"A faculty, no two of whom could probably read a strain of music, and a Board, scarcely one of whom could distinguish a major from a minor key, proceeded to make the Jubilee performer a Doctor of Music! We have often heard that there is but a single step from the sublime to the ridiculous; in this case the gradation was reversed, and the passage was adventure from the ridiculous to the sublime. The wonderful feats of St. Cecilia are quite eclipsed by the Peace Jubilee and its faithful recorder, the Wesleyan University. All hail, Doctor Banjo!"

If Yale could give a man far less known and far less deserving of the degree, much more could Middletown. The man who has created the largest school of music in America, and organized the largest chorus in the world, could properly receive such slight recognition of his deserts, especially from a college of the Church of which he is a faithful and humble member. If the Wesleyan University shall be a "faithful recorder" of such successes as the Jubilee and its most successful superintendent, it will be better employed than it or other colleges have usually been in the business of conferring degrees.

In contradistinction from this uncourteous onslaught, read the following from The New York Evening Post, the one paper of that city that has kept its judgment clear in the petty jealousies of Boston that have seemed to take possession of all its other journals, secular and religious. Will The Advocate please notice that it knows how to spell Dr. Tourjee's name, a feat it was itself unequal to, and that it can also see, what that journal yet may, that this profession is a high art, deserving of college recognition, and that sacred music has received a finer impulse from this effort than from any one previous event in all our national history.

"As a happy result of the great Musical Peace Jubilee at Boston, we have the promise of a National Musical Society, which shall be the American authority in this department, and give us annual festivals, such as have been for many years so delightful a feature in English civilization.

"Mr. E. Tourjee, a gentleman who did great service in the Peace Jubilee, has issued a card to all musical societies and glee clubs throughout the United States, asking them to send delegates to a Congress to be held in Boston on the 22d of September next, the object of which will be to effect a national organization. We trust this invitation will be generally and heartily accepted. We have all the elements in the United States of the highest musical development. We want the beautifiers of life. Art should move hand-in-hand with science in the onward march of progress."

THE FIRST DEATHS.—At the opening of the Pacific Road, with no prophetic, but a too historic instinct, we remarked that it would be the cause of death as well as of more desirable results. That has already happened. At Antelope Station, not far from Cheyenne, the cars were thrown from the track last week and two men killed and two wounded. These are the first fruits. Bad track, caused by rains, induced it. Bad management, caused by not looking at the track, was the real cause. They are the first fruits of a great multitude that shall follow.

"Thou hast all seasons" and all enterprises "for thine own, O Death!"

The Commonwealth says Garrison and Phillips will speak in this State as often as possible on Prohibition this fall. The canvass, we hope, will be vigorous, and nothing can stand before the Temperance platform, as nothing stood before the Anti-slavery. We rejoice that these men of might are to engage in this warfare.

A LIBERAL OFFER.—"Credo," price \$1.50, for a new subscriber to THE HERALD and \$2.50.

TEMPERANCE PRAYER-MEETING.—Every Monday evening a Temperance prayer-meeting is held in the vestry of Rev. E. Edmunds's Church, corner of Kneeland and Tyler Streets, Boston; the attendance is always full and the proceedings interesting. Some of our first Temperance men drop in there occasionally and speak a few earnest words, but the testimonies of the poor reformed inebriates themselves are always touching and often powerful. Every night names are added to the roll of pledged teetotalers, and what is better, souls are brought to the knowledge of Christ, their only Saviour.

The Howe Sewing Machine is one of the very best family machines offered to the public. See advertisement in another column.

CORRECTION.—It was announced in a late number of THE HERALD, that the Chemistry prize of the Wilbraham Academy was valued at \$10.00. It should read \$15.00.

"Fisk," a suggestive name for Middletown College, was printed "Firth" last week.

WILBRAHAM.—Next term commences Sept. 25.

MOTES.

CASTE IN THE CHURCH.—The Cincinnati Advocate says: "There are now at work in the M. E. Church, twenty colored presiding Elders, a thing that could not have been but for the organization of Conferences for our colored members." Evidently the editor does not know that at least half of these colored Elders are in mixed Conferences; he, therefore, fails to make point in favor of caste in the Church.—*The New Orleans Advocate.*

Messrs. Jay Gould, James Fisk jr., and their associates, having made enough money and lost enough lives out of the Erie Railroad, why will they not consent to give it to Mr. Vanderbilt, and allow the people at last a safe passage across it? Is there no way to reach these parties, of whom it may be said, with but slight alteration of Hood's "Song of the Shirt,"—

"It is not money you're murdering,
But Christian people's lives."

The Erie Railroad own a lot in Laurel Grove Cemetery where they bury their victims. They should buy up the whole cemetery, as they will soon need it the way they are going on.

The coroner's jury found Griffin, the engineer of the freight train, guilty. He is arrested. He should be imprisoned. The Evening Post says he should be hung. Why not?

"Two Canadian presbyteries have voted that revivals are at variance with the Westminster Catechism." Bad for the Catechism.

Burlington District declines to attend the Vermont Methodist State Convention. We hope many of its members and ministers will go. It will do no harm at least, to be on speaking terms with their own brethren. The interests of the Church and of Christ are injured by this persistent refusal to unite their strength. May they soon attain a better mind.

AS WE FEARED.—Dr. Norton the colored representative from Virginia, is declared not elected. We presume the conservatives having got in, would count him out. The colored people will be poorly paid for fraternizing with their bitterest foes,

"They have a private asylum in Boston where Intemperance is treated as a disease. The practice is said to be successful. This is as it should be. The perplexing question is—Ought people to be licensed by the State to disseminate the virus?"—*New York Tribune.*

Will the Transcript or Journal please answer?

The Union Methodist Episcopal Church in Charlestown is made free. The congregation is prospering under the new regime. Their preaching has long been of the best; their practice will now be.

A man well dressed, was found drowned last week near Somerville, with these lines on an envelope:—

"Far down thy bubbling depths, Champagne,
Drowned honor, youth, and beauty lie:
They fought the unequal fight in vain:
Shall we too merely drink and die?
Sweet acetate of lead, forbid!
Fill every drink with pangs, and tell
What tortures could, and always did,
Anticipate the stings of hell."

How could our respectable dailies who told of this self-murderer, and quoted these lines, fail to see that which he declared to be the cause of his ruin. Is not Prohibition better than such a fate?

PERSONAL.

Rev. Dr. Latimer has arrived from Europe and the East.

Rev. Mr. Judd and wife have arrived from India, with improved health.

Rev. J. B. Gould has left for Birmingham, where he is appointed consul. Our readers will hear from him from this new "away Down East," as they have from the nearer one where he has been lately employed.

Rev. True Whittier, Presiding Elder of Greenville District, South Carolina Conference, is on a visit North. He reports an excellent state of religion in his churches, and intense opposition to all union with a worldly and wicked people whose chief business is to hate our Church and the Gospel of love and truth.

Rev. Mr. Bristow, Presiding Elder of the Kentucky Conference, is on his first visit to Boston. He preached last Sunday in New Bedford. He will find many friends among his brethren here.

Rev. Dr. Cobleigh is on a visit to his many friends in this vicinity. His health is improving, and he hopes it will soon be back to its old standard. He reports East Tennessee in a prosperous state. The Church flourishing, and is as little inclined to Church unionism as to rebellion. He also thinks Senter and Brownlow are wise in their political course. The disfranchisement was only for five years, and must therefore soon expire by limitation. It had better be voluntarily abandoned before it is compulsorily. Still it is a bad sign for it when the colored vote goes against it. Their instinct is the surest and safest.

Rev. G. W. Woodruff thus describes in *The Christian Advocate* two well known Methodist preachers, Rev. B. R. Pomery, and Rev. Wm. M'Donald:—

"He was followed in an exhortation by the author of 'Shocks from the Battery,' a man incomparable to any other exhorter on this continent. His sentences shake audiences more than they will readers, and especially when nearly all you have left of them is the impression that you have almost lost your breath in a whirlwind. In making some definition of the humility required in order to full salvation he threw out this question from the pulpit, 'Are you willing to be a foundling upon the doorsteps of God's kingdom, too mean to cry, and too weak to knock, and to lie there until your heavenly Father is ready to take you in?' And you will hardly have recovered from a question like this until another and another will follow in such rapid succession that you wonder whether the next will be a Vesuvius or a Niagara. I am not certain that such extraordinary similes are very permanent in their effect upon the hearts of the people or the abiding interests of the meeting. I judge that they are too dashing and sensational for such permanent effect, but they are very enjoyable, and kindle a great deal of religious enthusiasm. The afternoon sermon was by Brother McDonald, from 'Let us go on to perfection,' and the tone of the discourse was up to concert pitch. The preacher has not the slightest appearance of an enthusiast. One would take him to be just what he is, a preacher in Boston, quiet, thoughtful, and scholarly; but his sermon shall prove him capable of being moved to his very depths by the inspiration of this subject. It is a little remarkable how a pronounced experience of perfect love does affect the bearing of some of our chief ministers. There is no dignity that it does not beautify, no enthusiasm that it does not regulate, no style of character that it does not favorably affect."

The death of Rev. Mr. Hallock on the Erie Railroad took on it not a few of the features of a martyrdom. He was unhurt by the crash, and only helplessly enclosed by the crushed framework of the car. He conversed calmly with those outside, and directed them to get an axe and cut him out. They sought for and found one, but it was too blunt for service. Meantime the fire rushed swiftly towards him from the burning car in front, leaping along the combustible kindlings piled like dry split faggots all around him, in which he was confined as in a basket of shavings. All efforts availed nought, and the spectators turned away from the *auto da fe* of the Erie Railroad, while the minister calmly met his fate. The days of the stake and of martyrdom will not have ended as long as the Erie is conducted as it is at present.

Rev. E. B. Otheman is to fill the vacancy at Middletown, caused by Prof. Van Benschoten's leave of absence for a year, on account of ill health. He is an agreeable gentleman, of fine scholarship and the larger culture of travel, and will make a desirable addition to the faculty.

Mr. Winchester, of the graduating class, is appointed librarian to the University at Middletown. The taste and talent evinced in his oration assure his success in this sphere.

Rev. S. V. Leech, Pastor of the Fayette St. Church, Baltimore, honored the Hub with a brief visit while enjoying his summer vacation. He preached in the Mount Bellingham Church, Chelsea, on Sabbath afternoon, July 18th, a sermon of great beauty and power.

Colonel Broadhead, the State Liquor Agent, has been in the service of the Government for the past six years. He will make a safe and efficient officer. He is the youngest son of the well known John Broadhead, Governor, Congressional Representative, and Minister.

Rev. A. C. Godfrey, of East Maine, gave us a call on his way West, where he intends spending his four weeks vacation.

A Tribune correspondent thus describes a West India sensation:—

"For the last few weeks, Kingston has been enjoying a sensation of a most agreeable character, in the shape of 'readings' a la Dickens, by a colored gentleman, a native of this country, Mr. Henry Garland Murray. These readings are descriptive of Jamaica in the olden times, and are perfectly original, being the result of the author's own observation and experience when quite a youth. They are devoted mainly to negro life in the days of Slavery, and to the negro character in all its aspects and peculiarities. The lecturer is equally effective in the humorous and pathetic, proving himself in both, indeed, a perfect master, so that when he strikes certain chords the room resounds with reiterated peals of universal laughter, and when he touches others he melts his audience to tears. All classes attend his lectures, and the Governor, Sir J. P. Grant, has extended his special patronage to the gifted artist. In a report of one of these readings, written for a Kingston paper by an English gentleman now in the city, occurs this passage: 'There is one other English-speaking man whose imitative combinations of touching tenderness and genial humor have similarly affected us, and he it is who, by such marvelous conceptions and descriptions as appear in the Christmas Carol, the death of little Domby and of Stephen Blackpool, has attained the proudest place among English writers.' Murray is already called here 'the Jamaica Dickens,' and he will probably visit England, shortly, to give readings."

We hope he will also visit America. He will have a fine reception, North and South.

The Methodist Church.**EAST MAINE CONFERENCE.**

BUCKSPORT DISTRICT.—The parsonage, stable, and other buildings, at Tremont, were burned in November, 1867. As the society was small, it seemed a severe loss. By the very persevering efforts of Rev. Benj. F. Stinson and his people, a new parsonage, stable, and outbuildings have been erected, worth four times as much as the old ones. At the Quarterly meeting recently, several persons rose for prayers. By the same enterprise, energy and perseverance, good parsonages might be secured in other places.

The church at Eastport is undergoing some improvements.

DEDICATION AT ALEXANDER.—A few years since, Rev. S. H. Beale, who was then Presiding Elder, visited this then destitute town, and preached the word of life to the people. As the field was white already to harvest, he spoke to Rev. B. M. Mitchell and other ministers about the wants of the people, and they entered the field, and a most glorious revival followed. The church and a very good minister of Christ are the outgrowths of this revival. The eighth of July was a most beautiful day in the country; the air was invigorating; the ministers and their wives from the eastern part of the district were present, as well as other friends from surrounding towns. Bro. Mitchell preached the dedicatory sermon, and Rev. C. L. Plumer preached in the afternoon. The services were of a very interesting character, and well sustained throughout. In the evening a general prayer-meeting was held, which seemed like the days of primitive Methodism. Several spoke of having made a new consecration to God during the day or evening. Our friends at Alexander are very much indebted to Thomas Abbott, esq., for his generous and enterprising efforts to complete the church. May God bless all such.

This district is the extreme eastern part of the nation, and lies off of all railroad lines of travel, hence there is a natural tendency to "move out." The Rockland District has 1,148 more communicants; and yet this district leads in the aggregate of ministers' salaries. The Bangor, Rockland, and Bucksport District estimates are respectively \$14,672, \$15,227, \$15,923. They paid \$13,679, \$14,453, \$14,583. The average estimated salary of resident married ministers on this district, is \$624.50; paid on the average, \$585. By the minutes of 1867, the aggregate of estimates was \$12,115, \$16,451, \$12,743; paid \$11,611, \$15,216, \$12,159. In 1868, estimates \$15,252, \$17,729, \$14,256; paid \$14,448, \$16,091, \$12,573. In 1869 there is an advance in ministers' receipts over 1868, on Bucksport District, of over \$2,000; or an average advance on each salary of seventy-two dollars.

MAINE CONFERENCE ITEMS—CAPE ELIZABETH FERRY VILLAGE.—The audience-room of the Methodist Church has been papered in imitation fresco-panel, and the recess behind the pulpit is done in oil fresco, which improves its appearance very much.

Eight young persons were baptized on the 11th inst., seven of whom were the fruits of Bro. O. H. Stevens' labors last winter. The Sunday-school numbers 225; is most interesting, being all young people. Superintendent Ellingwood is wide awake.

The enterprising ladies, under the lead of Sister Pillsbury, are doing a good work, socially, religiously, financially. With two days' notice and one day's work, they held a strawberry festival and cleared fifty dollars. It was conducted with propriety; nothing to bring reproach upon the church and religion was discovered during the evening. An outside gentleman said it was the best thing that ever was held in this village.

The brethren and sisters are determined to live and labor for Jesus.

Rev. C. C. Cutts writes: "Last year, through the labors of our dear pastor, Rev. J. Moors, God graciously revived His work here."

"This year Conference sent us Bro. Kimball, a man full of faith and an earnest laborer in his Master's vineyard, who, like the Good Shepherd, is faithfully caring for his flock, especially the lambs. A good interest still prevails."

"To-day has been one of deep interest to us. Our convenient chapel, which will accommodate 225, was filled to overflowing."

"After a stirring discourse from our pastor, the Sabbath-school was convened, which, under the superintendence of Bro. Kimball, is exceedingly interesting. To-day it numbered 90, and numbers are being added weekly and the interest is still increasing."

"At the close of the afternoon service the ordinance of baptism was administered to thirteen (nine were sprinkled, and four immersed)."

MASSACHUSETTS.

The Malden M. E. Church has purchased an admirable site for a new edifice. It is on the corner of Washington and Pleasant streets, two hundred feet by one hundred, the best site in the town. They gave \$10,000 for it. In an old building on the lot was the hall where they first held regular worship nearly fifty years ago. Wilbur Fisk, Elijah Hedding, and other vanished lights blazed forth here. They will build a new church, probably, before many years.

WINCHENDON.—Rev. J. S. Cushman writes: "The revival interest still continues. Some thirty have professed Christ since Conference."

"Every seat in our church is rented. We must 'lengthen our cords and strengthen our stake' to accommodate all who would worship with us. The place is growing rapidly, and a first-class church building is demanded."

TROY CONFERENCE.

REV. G. C. WELLS is publishing a book of poems and other papers prepared by Mrs. Wells shortly before her death.

REV. S. McKEAN has been elected Secretary of the N. Y. State Temperance Society. He will probably enter upon his work early in September.

CORNER-STONE LAYING.—The corner-stone of the new church in Gloversville was laid on the 19th of June, under the direction of the pastor, Rev. Geo. S. Chadbourne, the following clergymen assisting: Rev. Messrs. Smith, of Mayfield; Hall, of Broadalbin; Harrower, of Fonda; Griffin, of Albany; McGinley and Hill, of Gloversville, pastors of the Congregational and Presbyterian churches respectively; and Rev. Mr. Irwin, of Syracuse.

A box was placed under the stone by W. H. Place, President of the Board of Trustees, which contained a paper stating the date of laying the stone, the names of the architect and builder of the church, the Presiding Elder of the District, the Pastor of the Church; the building committee, and official members; also, a copy of the Bible; a Methodist Hymn-Book, Discipline, and Almanac; a copy of the *Christian Advocate*; one each of the Gloversville *Standard and Intelligencer*; specimens of government coins, currency, and stamps; a piece of the first Atlantic cable; and a cross made from wood of the Tower of London and the old Charter Oak of Hartford, Ct.

The last two relics were contributed by Mr. Albert Gorton, of that village. The church will be of brick, with stone trimmings, in the Romanesque style of architecture, and will cost from \$50,000 to \$60,000. The Sunday-school, prayer, and class-rooms, with parlor, will be in the rear of the church, as it is not to be built with a basement. When completed, it will be one of the most attractive and convenient in the Conference.

COLORADO CONFERENCE.—This Conference, consisting of some fifteen members, met on the 24th of June, Bishop Kingsley presiding. Only seven answered to their names. This is about the hardest field to cultivate in the country, if not in the world.

Properly speaking there is no Sabbath here. Teams hauling quartz from the mines, mills crushing it, furnaces under full blast, stores of every kind open, and trading going on as on any other day of the week. Saloons and gambling hells are as numerous as flies on a dead carcass in a hot summer's day. Yet our brethren were full of hope and faith, never doubting that the Lord would ultimately redeem and bless this howling wilderness and make it blossom as a rose.

VIRGINIA.

A CALL FROM RICHMOND.—Rev. W. F. Hemmingway writes: Our church in this city, belonging to the Washington Conference, needs help. They are supporting a preacher, with no help from the Missionary Society, and have rented a building in which to hold services, for which they have agreed to pay \$25 per month. There are not more than twenty working members, all very poor, and they cannot raise the money for the rent for more than three months. The house in which they worship is offered for sale and they are liable to be out of a meeting place any day. It can be purchased for \$1,800, and a lot adjoining for \$500, which will provide for all their present necessities. If this could be given them to start with, they will be able to hold their ground and grow. Give them a chance to start, and they will do the rest. Two men and eight or ten women are all the responsible ones, and they are keeping the preacher, and have paid the first month's rent. The congregation the first day grew from twenty in the morning, to fifty at 3 p. m., and to over a hundred at night. Such was the start the first day. Monday evening the hall was full at a prayer-meeting. If the amount can be loaned on this property without interest for a few years, it will do. A chance to buy in this locality, and so cheap—for it is cheap, the whole purchase, viz., a lot 70 ft. x 47 ft., and a three story brick building, for \$2,300—is to them a godsend. If they can have aid, they will succeed; if not, they will die. Aid in just such a juncture at Lynchburg, Va., a few years since, has resulted in a membership of 700, a congregation of 1,400, and a church worth \$18,000, on which about \$1,500 is yet owing. A like aid here will, to all appearance, bring about like results.

"Where can we get help for these brethren and sisters? \$2,500 will enable them to carry on a work well begun. It is not \$25,000 as at Charleston, but one tenth that sum that is needed. As bad as I need money for my success, I prefer they should have this \$2,500 first."

"I am here where I can see what can be done. I have been giving as much time for this church as for my own, and I give you true, \$2,500 will be the means of a great success; and without it they will perish."

INDIA ITEMS.

The Paori Mission, in the midst of the Himalaya Mountains, was established about three years ago. There was no city or large village in the entire province of Garhwal, in which to found a mission, and the little villages are so far apart and so difficult of access,—there being only a foot-path from one to another,—that it was a question how one missionary,

with one native helper, was to so reach those thousands as to influence them towards Christianity. The Hindus have their temples and shrines so arranged as to draw the religious around them, that they may thus send back their influence among all the people. The missionaries determined to follow the example of the Hindus, and create, as their head-quarters, a great centre of Christian influence, to confront the great heathen shrines of idolatry. Finding among the higher classes a desire to educate their boys better than they could do in the village schools, the missionaries opened a boarding-school to meet this demand. They invited the parents to send their boys to live on the mission premises under the care of the missionary, very much as they had been in the habit of sending them to their priests at the temples to be taught, only that, on account of caste, each boy would be allowed to arrange for his own food. The plan has proved successful. Boys have come from the different mountains of Garhwal, and without any one about them to poison their minds with superstition and error, they are daily, willingly drinking in the truth. They live in mission houses, attend family prayers, week day and Sabbath day services, and all the exercises of a Christian school. They are away from the heathen influences of their homes, and under the influence of the missionary and his helpers. Is not God preparing lights that will ere long shine on those mountain tops, and in those valleys, and will not this new temple of light for training Christian heralds, soon undermine those old temples of darkness? Although it has been but about three years since we laid our first stone, we are already seeing success from our efforts. Bro. Mansell, our missionary there, writes: "There are over eighty boys on the roll in our central school, and in all here who bear the Christian name, forty-nine. The Sunday-school is a real marvel. There are eleven classes, and in all, over eighty regular attendants. The Hindu boys have learned our hymn-book, and several of the gospels almost by heart. One boy recited seventy-five verses every Sunday, others nearly as many; one boy recited one hundred and fifty one Sabbath. They read their Sabbath-school books and give me a synopsis of them. I have learned by heart nearly all the Sabbath-school books we have translated, by hearing the boys repeat their contents on Sabbath evenings. I have no doubt that God will soon convert many of these boarding-school boys. Mrs. Mansell has fourteen girls and women in her school here, and there are twenty-six girls in the other girls' schools. (There was probably not one native woman in all this province who could read four years ago.) There are several more boys schools connected with the mission, in which over three hundred boys are being educated."

Is not such success encouraging? Let the Church continue to pray for the India Mission, and it will continue to succeed.

P.

M. E. CHURCH SOUTH.*

The M. E. Church dedicated their new Metropolitan Church in Washington, June 14. It cost \$70,000. The Washington members gave \$40,000. A collection was appointed by the Bishops to be taken up for it in all the churches the Fourth of July. It is a good sign to see these churches recognize the anniversary of the national Independence, and especially to aid a church in the national capital. They are getting quite patriotic. The chief preacher of the occasion was Rev. Dr. Munsey. Thus the *Baltimore Methodist* describes him and his discourse:—

"As to Dr. Munsey, that great preacher was even more unique and eloquent than usual. Although but thirty-five years of age, he has the matured, worn look of the patient toiler and the fiery genius that he is. A pale thin face, and delicate attenuated form, indicated much debility, but his calm blue eyes, bright and piercing, were full of energy and intelligence. The profound philosophical significance and range of his effort were beyond the compass of this article. The one hour and twenty minutes of his discourse seemed fraught with a life of study. There was logic as severe as the processes of mathematics—exegesis showing a profound knowledge of the Scriptures—philosophy based on science and illuminated by revelation—above all, these rare qualities united to a creative imagination so weird and yet so true and beautiful—so wildly untamable and yet so completely under the control of the magical orator."

"The immense audience of the intelligence and wisdom of the capital hung spell-bound and trembling on his lips, and the burning tones of the orator broke the charged silence like a voice from heaven."

"Everything at first sight seems to be against Dr. Munsey,—his emaciated and bony form, his careless gait, his neglected costume, his sharp, clear voice, wanting depth and sweetness, his careless and angular gestures, and his patent disregard of the graces, but all these are forgotten in gazing upon that noble face, so full of vitality and intelligence—forming a profile of the purest Grecian antique."

LAY REPRESENTATION.

The following returns have been received since our last:—

Newton Lower Falls,	7 for, 0 against.
Assabet,	11 " 0 "
Hill, N. H.,	13 " 0 "
West Medway,	15 " 2 "
Shrewsbury,	9 " 0 "
Williamantic,	21 " 0 "
Montpelier Dist., Vt.,	212 " 107 "
Coleraine,	41 " 24 "
Orono,	5 " 5 "
Rutland, Vt.,	9 " 15 "
Saco, Me.,	47 " 1 "
Four Conferences are given in full:—	
Pittsburg,	for, 4,294 against, 3,707
Erie,	" 1,947 " 1,268
West Virginia,	" 934 " 615
Colorado,	" 146 " 11
Total,	" 7,311 " 5,601

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord." — Num. xiv. 21.

WOMAN'S WORK. — Mrs. Dr. Anderson communicates the following information in the *Missionary Herald*: —

"Some thirty years ago, a number of ladies in Boston met once a fortnight, not to read missionary intelligence, but having read at home, to give unitedly a history of some one mission of the American Board. It was a very profitable exercise, and the impressions concerning those missions were permanent, connected as they were with the geography of the countries. The information was gained from the *Missionary Herald*, and from the *Panoplist*, which preceded *The Herald*. For the past fifty years the flow of missionary intelligence through the pages of *The Herald* has been uninterrupted, and when our young friends look upon the long row of its plainly-bound volumes, they have no idea of the stores of valuable knowledge which they contain. There are narratives of thrilling interest; journals of tours of much geographical and scientific value; examples of untiring and faithful labor, and of great self-denial in the cause of Christ. And there are obituary notices not a few, showing the faithfulness of God, and the peace and even joy which often crown the close of a missionary life."

The Missionary Society of the Methodist Episcopal Church has been in existence fifty years, accomplishing a glorious work, but where are its records? "On high," it is said; but should they not be on earth, and preserved in bound volumes, as are the records of the American Board? When will the Methodist Missionary Society give us the *Missionary Advocate* in a form convenient for binding?

TRAVANCORE MISSION. — The *London Missionary Society* is doing a great work in Travancore. This is the southern province of India on the west coast, with a population of 1,500,000. It is an independent province, under the rule of a native monarch. The Governor of Madras, Lord Napier, recently visited the province, and the missionaries presented him an address, in which they said: —

"One recent fact, of great significance in connection with our mission, is the ordination to the work of the ministry of eleven of our native helpers. The importance of establishing a regular native ministry in our mission had long been a matter of earnest consideration with the European missionaries laboring here, and it is now our privilege to have associated with us, as native colleagues, eleven of our ablest and most experienced agents. One of these is a missionary in responsible charge of a district of the mission; five others are assistant missionaries; and five are pastors of churches, whose salaries are paid either wholly or in part by their respective churches. It will be interesting to your lordship to know that the native congregation worshipping in this church, and also that at the Neyoor head station, is entirely self-supporting. . . ."

"Ten years ago, the number of native agents in the mission was 394; now there are 461, and 11 native ordained ministers of the Gospel. Ten years ago, there were about 16,900 adherents; now the number has increased to upwards of 32,900. Ten years ago, the church members numbered 960; now they number 2,228. Ten years ago, the number of scholars in the various educational establishments of the mission was 6,425; now it is 8,241. Ten years ago, the yearly contributions of the people amounted to 8,465 rupees, while the sum collected last year amounted to no less than 12,198 rupees."

MISSIONARY CONCERTS. — These are precious seasons — let them be held monthly in all our churches. The first Sabbath evening in each month is the time in which they are generally held in Christian and heathen lands. Let no pastor neglect them. They furnish an excellent opportunity for giving missionary intelligence, and of awakening an increased interest in the missionary cause. Those societies where concerts are held monthly, are generally most liberal in their missionary contributions. Pastors should prepare themselves for them, and be able to give a summary of the missionary news of the month. Pastors who do this, find the concerts interesting and profitable — that they contribute largely to awaken an interest in the home work.

THE NEW MISSION HOUSE. — Have all the societies taken collections for the new Mission House, New York? If any society has neglected to take the collection, we hope it will be taken at once. It is a noble enterprise and every society ought to contribute something for it. Never mind, if the collection is small — be sure and take it — it will do good, and hereafter all will be glad that they had an opportunity to contribute to such a noble work. Send the amount collected to J. P. Magee, No. 5 Cornhill, Boston, if not convenient to remit to New York.

MISSIONARY ADVOCATE. — Do you receive a copy of this excellent paper? If not, apply at once to your minister or Mission Committee for a copy. Be sure to read it monthly; it has improved greatly within a short time. It contains just the information you need; it will awaken a new interest in your heart in the missionary cause. And though not in a convenient form for binding, preserve it; you will delight to refer to it in other years, for it tells of glorious triumphs for Christ.

GENERAL INTELLIGENCE.

CONGREGATIONAL.

Rev. Mr. Murray of Park Street Church, Boston, has gone on his customary summer hunting expedition, accompanied by a number of ladies and gentlemen. To the lambs of his flock who are crying for his presence and comfort, may be sung the old nursery rhyme, —

"Hushaby, baby bunting,
Daddy's gone a hunting."

A Congregational church was organized June 30th in Essex Junction, Vt. The attention of the council was called to the fact that the creed contained none of the distinguishing doctrines which separate Congregationalists from other Evangelical Christians. The attention of the council was called to the omission; but they almost unanimously agreed that it was all right.

THE REFORMED CHURCH.

A REVIVAL. — In March last, an unusual interest in religion began to be manifest among the young men of Clarkstown, in Rockland County. Some of them called upon the pastor of the Reformed (Dutch) Church, Rev. B. C. Lippincott, and on inquiry he was surprised to learn the length and breadth of the religious interest throughout the congregation.

Evening after evening, and week after week, from two hundred to three hundred persons were crowded into that room, until scarcely a standing place was left, to engage in the worship of God. These meetings were continued with remarkable success. That room proved to be the spiritual birthplace of many souls. Profane and ungodly men, whose evening haunts were the village store and bar-room, were made new creatures in Christ Jesus.

BAPTIST.

BOSTON CHURCHES. — *The Era* says: —

"Little religious interest is generally expected during July and August. Rev. Dr. Neale has been laid aside by sickness for two weeks past, but is now convalescent. Rev. Dr. Hague is absent, and many of his warmest friends fear that he will be induced to accept the call to Chicago."

We learn that Brother Vassar's people in Lynn, who so recently struggled through the building of a very fine house of worship, are now obliged to resort to enlargement.

Several of our suburban churches have adopted the plan of omitting the afternoon service during July and August, and think it works well.

The Baptist Church in South Braintree has not been prosperous for several years. Convention aid alone has kept the wheels moving there for some time past.

NEWBURYPORT. — The two Baptist churches in Newburyport, Mass., have recently merged in one to be called "the Baptist Church of Newburyport," and Bro. F. W. Bakeman, of the graduating class at Newton, has been called to the pastorate. The two churches have, for some years, maintained but a struggling existence, and the union seems an eminently wise movement. — *Chris. Secretary*.

ROMAN CATHOLIC.

There are probably not less than 100 colored men now in Rome preparing for the priesthood. The majority of them will become the teachers of the freedmen of the South.

NEW ROMAN CATHOLIC CHURCH IN EAST BOSTON. — A new Roman Catholic Church, to be called the "Church of Our Lady of the Assumption," will soon be erected in East Boston on Summer Street, near the Adams school-house. It will be 133 feet long by 66 feet wide; height of ceiling, 35 feet; height of tower, 123 feet. It will be built of brick, will have no galleries, and seat about 1,300 persons.

MISCELLANEOUS.

THE FRIENDS IN GREAT BRITAIN. — The Yearly Meeting of the Society of Friends for Great Britain has been held in due course. There was large attendance during most of the fortnight. The total number of members of the Yearly Meeting was reported as 6,608 males, and 7,286 females; total, 13,894. Epistles were received as usual from Ireland, and from most of the yearly meetings in America; an epistle was also received from the small Yearly Meeting in Norway. One afternoon was given up to the Friends' Foreign Mission Association. It should be noted that the Friends' Foreign Missions are under the care of a separate organization, because, though most Friends sympathize with the movement, a few regard it as unsound, and prevent its adoption by the Society.

AN OLD LADIES' PARTY. — Rev. Geo. F. Walker, pastor of the church at Little Compton, R. I., lately invited twenty-six ladies of his church and congregation, all of whom were over seventy years of age, to an "old ladies' party" at the parsonage. Nine were present, eight of them widows. Four of them were over eighty, and one, eighty-seven, has her second sight, and can read without the aid of glasses.

RESTORATION OF WYCLIFFE'S CHURCH. — The parish church of Lutterworth, of which Wycliffe was vicar, has just been reopened, after being closed three years and a half for the purpose of restoration. At the feast, the Bishop of Peterborough said: "I hope the day is far distant when the Church of England will be ashamed of the name Wycliffe. I, for one, am never ashamed to say that I honor the memory of that blessed reformer of the Church of England. I trust that the spirit of Wycliffe may dwell in the parish in which he once dwelt, and that the word of Wycliffe may be taught there as he taught it, in the open Bible that he gave to England, and that the spirit of his preaching may be read in our liturgy and preserved in our services."

The London Sunday-school Union reports 11 metropolitan auxiliaries (with 719 schools, 16,097 teachers, and 181,319 scholars), and 160 country unions (with 2,737 schools, 69,367 teachers, and 524,899 scholars), making a total of 3,516 schools, 87,464 teachers, and 706,218 scholars, showing an increase over last year of 136 schools, 1,956 teachers, and 12,550 scholars. Of the scholars connected with the Union, 2,110 in London, and 6,182 in the country, are reported to have joined Christian churches during the past year, being at the rate of 12 per 1,000, or about 1 to every 10 teachers. The returns are, however, imperfect.

SEEKING AFTER A SIGN. — A resident of Newark, N. J. (according to the *Evening Courier*), is about to issue a tract, urging that a day shall be set apart by Christians of every denomination, when prayer shall be offered that at a certain day and hour the Lord will set a sign in the heavens, whereby infidels may know that the Bible is the word of God. The result is thus pictured to the imagination of this remarkable enthusiast: —

"Millions upon millions of human voices would join in petitioning the throne of grace. Week after week rolls round; Christmas day draws near,—a day dear to all believers,—'tis the birthday of Christ! Day after day rolls on,—'tis Christmas eve; slowly sinks the sun to rest: The stars peep forth one by one, and look down upon millions of upturned, silent, prayerful faces. Ah! what a solemn hour! yet what a beautiful sight; a world in prayer! Not a cloud can be seen,

nothing but the vast, blue expanse of heaven, gemmed with myriads of wandering starry worlds,—all is beautiful, silent, serene. The hour is at hand. Ah, what suspense, what a feeling of solemn awe steals o'er all. Suddenly, from the very zenith bursts forth a flood of golden light: soon the air is filled with angels shouting, 'Behold, the hour has come, ye shall know that Christ is the Lord; serve ye Him, for He hath set His sign in the heavens. Behold, behold!' The sign appears. It is intelligible to all, and with one accord a feeling world shout 'Glory! glory to God in the highest; this is Christ our Lord, we worship him, the only true God. Glory! Hallelujah!'

FROM THE DOMINION.

The Methodist Episcopal Church in Canada has three Conferences, with two bishops, 208 ministers, and 19,559 members.

The Wesleyan Methodist Church in Canada reports a net increase in the membership of 1,156.

Dr. Pickard, for many years the efficient and able principal of Sackville College, N. B., has been given charge of the Book Room in Halifax, with the editorship of the official organ, the *Provincial Wesleyan*, in place of Mr. McMurray.

BRITISH WESLEYAN NUMERICAL RETURNS. — The completed returns of statistics from the several districts of the British Wesleyan Conference give the following summaries for 1869.

Members in Society.....	245,562
Deaths during the year.....	5,514
Increase over 1868.....	3,182
Probationers not included above.....	20,462
Decrease of probationers.....	4,474

The annual session of the British Wesleyan Conference is to be held in the city of Hull, commencing on Thursday, July 23.

CHURCH EXTENSION. — Chaplain McCabe, the Agent of the Church Extension Society, while spending a few days in Baltimore, at work for the Society, on the evening of June 18th, was agreeably surprised with the receipt of \$1,000, accompanied with the following note: —

BALTIMORE, June, 1869.

"Please divide equally between the Loan Fund and the fund for the other uses of the Church Extension Society of the Methodist Episcopal Church, the \$1,000 you will receive herewith, which is a thank-offering from one in medium circumstances, who is a great debtor to grace, and to the M. E. Church."

In forwarding the money, the Chaplain suggests that the \$500 directed to the Loan Fund be made the basis of a fund to bear the name of our venerable senior Bishop, and thinks it could be very speedily brought up to at least \$10,000. Bishop Morris has the honor of having made the first contribution to the Loan Fund of the Church Extension Society, and applied to the Fund to bear the name of its first Corresponding Secretary, Dr. Monroe. Nothing more appropriate could be done than for the friends of Bishop Morris to respond to the suggestion, and permit him, ere he goes to his final reward, to see something of the great results that might be accomplished through a fund thus contributed to bear his name.

Our Social Meeting.

THE WOMAN'S BALLOT.

The following note from a lady of no mean parts, opposes the position which we have assumed on the desire and need of the woman's vote. It is from M. W. Hackelton, Pemaquid, Me.

Would you like to know what a woman in Maine thinks on Woman's Suffrage? I think it a great mistake when one says, "women do not desire the ballot." Some are, perhaps, too timid to express the desire, some afraid of being unfashionable, and many, from the very fact of having been denied this right, have never thought much about the matter. Let Christian women, noble women, of whom our land is full, think seriously and earnestly what are our responsibilities in this matter, and it seems to me there can be but one decision. The interests of our children, particularly the happiness of our daughters, is deeply concerned in the issue of this movement. Oppressed and suffering women, Christian sisters, lift thin, toil-worn hands to Heaven, and pray for its advancement. Fallen and degraded women, to whom no door of pity opens, plead, kneeling in the mire of wretchedness and despair, "Open this gate of refuge, that my sister come not where I am."

God speed this glorious movement, and bless the Church that to-day takes the front rank in championship of the rights of those who were "last at the cross, first at the sepulchre," and always first in deeds of tenderness and love.

J. W. F. has not too much talk on

TOO MUCH TALK.

We are a long-tongued race. There can scarcely be a gathering without the "unruly member's" forcing itself into prominence; and even the Church, which the world thinks so good in disciplining its children, is often, instead of subduing, subdued itself, by the little, rebellious tongue. A brother or sister rises in prayer-meeting, generally a brother — sisters belong to the weaker sex, — to say "just a word," and from one topic he goes to another, robbing half a dozen of their chance to testify, and wearing out the patience of all, giving us, meanwhile, theological cloth enough for a whole creed. The brother's remarks may have all been sound and original, but the very abundance of food has so cloyed our stomachs that none of it is relished. Our devoted minister gives us a sound discourse on "The Value of Truth," practicing opposite to his preaching by saying when he comes to the first faint glimpse of his sermon's end, "one moment more." He comes down to within five or six ideas of the last one, and stimulates the dying patience of his weary audience with "one remark more, and I am done." When I hear a speaker say such things, I know he is long-winded; a short-winded one cannot spend time for them. It is well God is wonderfully patient, or He never would endure those endless prayers with which Satan

so often stagnates our social meetings. Give us less talk, for even Paul is weary when very lengthy. It is not the length of the shot that tells, it is the force with which it is sent.

A lay brother of the church in Chelsea, Bro. H. J. Stone, described well how he answered the argument of a leading advocate of this same error.

In a conversation with one of the champions of this doctrine a short time since, I asked, "Is it true that you believe in this doctrine?" He said, "I will not say annihilation, because the Bible does not speak of it as such, but I do believe in a state of utter insensibility of the wicked which amounts to annihilation. Our proof of this state from the Bible is abundant. It teaches this: 'The soul that sinneth, it shall die; ' 'The wicked shall be utterly destroyed, root and branch,' 'as though they had not been,' be 'chaff,' as 'ashes under foot,' &c. Any one being in such a state as this answers the same purpose as annihilation." "Well, my friend," said I, "I believe every word of the Bible you have quoted, but I do not believe in annihilation or insensibility of either the righteous or the wicked, at any time." "Of course, then," said he, "you think you have Scripture to prove your idea correct." "Certainly," said I, "I will take the very Scripture you have quoted. I think it proves my point just as much, that the soul is conscious, as yours, that it is unconscious, after physical or spiritual death." He said, "It does not seem reasonable that opponents should quote the same Scripture to prove their points, but rather strive to reconcile that which seems to conflict. Will you explain yourself?" "I will. 'The soul that sinneth, it shall die.' I understand when the sentence of death has been executed upon any object (no matter what that object may be), it ceases to carry out or perform the office work for which it was created. You may say when the body dies, it is senseless; when the tree dies, it decays; but this is only the result of death. My conclusion is—as God says, and all acknowledge, He made man to glorify Him—this was the object of his creation, and this, his office work. He was placed in the Garden and commanded not to eat of certain fruit. In this case, to obey was to glorify; to disobey, to die or cease to glorify; because he ceased to perform that for which he was created. God told him, in the day he ate of the fruit, he should surely die; and it came to pass; for the Apostle tells us we may know when we have passed from death (this death) unto life. It is, when we have been renewed by the Holy Spirit, dying the will of God, living to His glory, performing the office work of our creation. Insensibility is not an element of death; I can conceive of no greater destruction to any object made to accomplish a good purpose, than to render it unfit for any useful service; and that may be said of a soul dying under condemnation. I attach the same meaning to 'perish,' and 'to be as though they had not been,' the following: Souls are born for heaven and immortal glory through the sacrifice of the Son of God. There was a place in heaven for every soul called into existence, if it would perform the office work of its existence; but by disobedience it loses its place, does not occupy it, any more than as though it never had been born; consequently be 'as though they never had been,' respecting their creation, which I believe it means."

He did not attempt an answer, but denied the truth of the explanation, saying it would be useless to hold an argument with me, for I was wild. I was not so wild, however, but that he thought I might be converted to his faith. I refer to the somewhat noted Miles Grant.

H. M. N. speaks a lengthy but sound speech on a coming question.—

WOMAN SUFFRAGE.

How superlatively silly the notion that voting will unsex woman! Without leaving her own fireside, she has all the means of knowing, that man has, the general condition of the world in regard to science, art, philanthropic movements, temperance, religion, and politics.

As she realized her individual responsibility to her family, her community, her country, as a true, Christian woman, she feels that nothing within her power to do should be left undone, whether near or remote, that will have the least moral bearing on either of these relations. If she be the mother of a large, ungrown family, who can feel like her the importance of a public atmosphere for them to be ushered into, made pure, not only through healthful home influences, but by the legislation of uncorrupt public men. After having made up her mind from such data as she can gather, what public nominees will best bring about such a state of things, what more natural than that she should wish to help secure such ones; and who shall say that it will unsex her thus to do, by quietly dropping the names of such in the ballot-box? Who shall say that she is not as really doing for her family, aye, and other families too, as when, a few moments before, she was ministering to some of their temporal wants?

I know it will be said this liberty may be abused. So may anything. That was the old cry against freedom for the slave. Who needs it now? Again it is said, it is mostly in the hands of free-thinkers, so called. Was it not very much so in former days with anti-slavery? You hardly dared go to hear a lecture on this subject, lest you should be treated to some slur about the Bible, or some innuendo upon the character of its author.

For my own part, I am not at all afraid, in endorsing this subject, I shall have to give up the Bible as an inspired book, or the precious doctrine of the cross, as the ground of my salvation.

Again it is said, woman can mould the public mind through private channels. So can man. This ought they both to do, and not leave the other undone. It has been truly said, "No argument can be advanced in favor of man suffrage, that is not equally as good in favor of woman suffrage." The question resolves itself into one of common sense, more than hair-splitting metaphysics. Is woman a thinking, moral, responsible being? Are the public interests of the country to affect her weal or woe? Does it look reasonable, that the reclining, drunken, debased wretch, because he is called a man, shall have the privilege of saying by what ruler or by what laws we shall be governed, while the intelligent Christian woman, whatever may be the result to her or to her children, must be silent. "Tell it not in Gath!"

There is nothing in nature, common sense, or the Bible, against woman suffrage. The only bugbear is long established custom, and this will gradually vanish before healthful agitation and calm consideration of the subject. All hail to the good time coming, when moral questions shall take the precedence of all others in the government of the country, and thus shall woman, her enemies themselves being judges, only be working in her proper sphere, when she assumes the right to act upon them, whether by ballot or otherwise, for the further advancement of truth, and the good of the country.

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

WORK FOR THE SEASON.—CORN FODDER is now large enough to feed out to the cows night and morning. If there is more than can be used in this way it will be well to dry a portion of it for winter use. It is rather difficult to cure it so that it will keep well, unless the weather is very favorable. It should be cut down in fine weather and laid on the ground well spread out for two or three days, during which time it should be turned once or more, and then on the approach of bad weather bind it in small bundles and either put it up in such a way that it will not get wet, or better still, take it into the barn and hang up the bundles on poles, or set them round so that they will dry. Such fodder is very much better when dried in the shade than when exposed to the sun and dews. It will not do to pack down for several weeks, for if so treated before fully dry, it will heat and mould.

WEEDS.—No weeds should be allowed to mature their seed if it can possibly be prevented. Hire a little extra help and clear them out. No man, be he rich or poor, can afford to raise weeds.

If the weather is wet and weeds do not die, rake them up in heaps, where it can be done, and put a little earth over the heaps and they will soon rot.

CABBAGES AND CAULIFLOWERS should receive frequent hoeings. No vegetables are benefited so much by the stirring of the soil as these.

POTATOES should not be hoed while in bloom; if this work can not be done before that time, it had better remain undone.

DITCHING.—This work should receive early attention after haying. It is of the highest importance that all low or wet lands should be drained, and there are very little such that cannot be so improved if taken hold of in the right way. All the cold spring water that comes in near the shore should be cut off by properly constructed drains or ditches, and conducted into the main drain. The muck in many instances will pay for the work. In some cases use drain tile, and in others open ditches will be better.

GRAPES.—Where the vines have set more fruit than they can mature, the poorer bunches should be taken off so as to relieve the vines.

Don't let the vines make too much wood.

BORERS should be very carefully looked after by all those who have apple or quince trees. They can now be dug out with the point of a penknife, but by and by they will penetrate so far into the wood as to require severe work to reach them. Their presence can easily be detected by the cinnamon colored dust they leave behind. They will be found just under the bark near the ground, and of a small size. They greatly injure a tree if left undisturbed.

PRUNING TREES.—There is no better time to take off large limbs from apple and other trees, than from now to September, and it is a far better time for all kinds of pruning than March, the season when so many attend to this important matter.

PANSY SEED should be sown the last of this month if good strong plants are desired for next spring's blooming.

TULIPS should be taken up and put in a cool, dry place where they should remain until late in the autumn, when they should be again planted. It is far better not to plant them two years in succession on the same ground.

PINKS should be layered just as soon as they are done blooming. If this work is done early the layers will have all the better roots.

FLOWERS IN THE PARLOR.—It should be the duty of some member of the family to gather and arrange in the vases fresh flowers every day, or every second day. The daughters, if any there be, can generally best attend to this work, and will be likely to display good taste in the arrangement of the same.

ROSES that have bloomed may be pruned, taking out all, or nearly all the old wood.

CANNING FRUITS.—Every family should cure currants and other small fruits for winter use. They will prove very acceptable when the season is past.

SCRAPING TREES.—A correspondent writes that he has an apple-orchard of some fifty trees, in full maturity, and asks if the general practice of scraping the bodies is to be recommended. It appears to be his opinion, that the protection afforded by the coarse, loose bark against cold in winter and the influence of excessive heat in summer, more than compensates for the injury resulting from the few insects it is generally supposed to shelter. He is undoubtedly right in his views of the value of the protection afforded by the rough outside bark. The necessity of such protection is not generally understood; but those who have seen the soft, tender bark on the limbs of a tree scorched by the sun as soon as it was deprived of shade by removing the limbs in grafting, would need no further argument to convince them of it; and we have known an instance, where, in a severe winter, trees with a smooth bark were generally killed, while those with a rough bark escaped. Some cultivators have even gone to the trouble of shading the stems and large limbs of their trees with straw and mats to protect them from the sun. It is just as natural for the bark of an apple or pear tree to become rough when it has attained a sufficient age, as it is for it to bear fruit. The tree sloughs off the old bark, and this forms a most admirable non-conductor of heat and cold. Nothing

can be more pernicious than the common custom of scraping apple and other trees "to the quick." The inner bark, which ought to be moist, soft, and white, is soon dried, indurated, and browned by the sun and air. We should as soon think of scraping off the pustules on a man's face to cure him of small-pox, as of scraping a tree to make it vigorous. But there is a condition of the bark, well known to the experienced orchardist, which is an indication of want of vigor. The scales of outside bark are small, clinging closely; and the whole bark has a dry, hard appearance. The remedy must go deeper than scraping. Dig a generous dressing of manure, and prune out all superfluous wood early in the spring. At the same time, the stem and large branches may be treated to a wash as follows: Take a large tub, say half a molasses hogshead, and put into it a wheelbarrow-load of yellow clay, and an equal quantity of fresh cow-manure, covering it with water. After soaking and mixing a day or two, add half a bushel of wood-ashes, a pound of sulphur, and six or eight pounds of soft soap, and mix well together; then shake half a peck of lime and add to the mixture, using water sufficient to make the whole about the thickness of cream, which will nearly fill the tub; mix well together for several days; then, with a common whitewash-brush (an old floor-brush will answer), paint the bodies of the trees, having first used a smaller brush to paint the crotches of the limbs, and the limbs themselves as far as possible. If our correspondent will act on these principles, he may trust the woodpeckers to remove all the insects that will harbor under the bark. —*Tilton's Journal of Horticulture.*

PRUNING CHERRY-TREES.—Cherry-trees should either be pruned in winter, so that the pores of the wood may become closed before the sap flows, in order to prevent bleeding and gumming; or else after the leaves have expanded. If pruned early, it will have a tendency to promote the growth of the tree; if pruned late, to check it. A good time to cut out dead wood from old trees is after the fruit has been gathered. —*Ibid.*

The Righteous Dead.

Bro. PELEG H. BARNEs departed this life, May 24, 1869, in the 58th year of his age.

In 1840, when Abraham D. Merrill was stationed at the "West Church," now "Chestnut Street," in this city, Bro. Barnes was converted, and received on probation May 1, and into full membership Nov. 1, of the same year. In 1863, he changed his membership to the Broadway station, where he remained until his death. For nearly twenty-nine years he has walked with the people of God, a man of untarnished character. Bro. Barnes was a positive man, having, on all subjects which interested the local or general Church, views of his own. He never went with the multitude to do good, or evil, because it was a multitude. But no man yielded more handsomely, when convinced of an error. He was a man of timid faith, but abundant in works. During his sickness, which was most terrible in suffering, caused by a tumor in the sciatic nerve, his faith became strong, and his experience bright as the light. Heaven seemed opened to his view; he was willing to live, but triumphant at the thought of dying. In his sickness and death, as in his life, he served the Church of his choice. He has left a widow and son, a sister, resident in the family, and a large circle to mourn his loss. He has entered into rest, and his works do follow him. His son has given all for Christ, since that sad day of the funeral.

V. A. COOPER.

Mr. ARDEN HAYWARD died in Grantham, N. H., June 22, aged 63 years.

As a man, he was upright and industrious; as a citizen, honorable and philanthropic, so gaining the confidence of his townsmen that he was called to fill various town offices. An early abolitionist, he had the subject so deeply at heart, that he lectured earnestly in the different school-houses of the town. About 41 years since, he chose the Christian's portion. After a long and painful sickness, endured with patience, he went to his rest.

S. QUIMBY.

Mrs. MARY ANN, wife of Phares Babcock, died suddenly, in Worcester, July 4, 1869, aged 44 years and 7 months.

From early life, Sister Babcock had been a member of the M. E. Church. A true lover of God's worship on earth, she has ascended to his purer, holier worship before the throne.

C. N. SMITH.

July 16, 1869.

Widow ABIGAIL Woods died in Antrim, N. H., June 4, in the 90th year of her age. For twenty years she had been a member of the M. E. Church, but formerly was connected with the Christian denomination.

Sister Woods retained, in extreme age, her mental faculties and a youthful appearance, to a remarkable degree. A few weeks before her death she suffered a partial paralysis, and though able to converse but little, her mind seemed to be unimpaired. She suffered much, but her trust was in God, until she sweetly fell asleep, with affectionate children and friends around her. The light of her Christian life still shines, and her pious example remains to bless the living.

L. HOWARD.

Died, in Rockland, 8th inst., SAMUEL ALBEE, esq., aged 75 years.

Bro. Albee was born in Wiscasset, Sept. 10, 1794, and converted under the labors of the Rev. John Atwell, in 1816. When only 18 years old, his country being in danger, he volunteered, and did not leave the army until peace was again declared. Loyal and patriotic, he ever felt a deep interest in the welfare of his country.

He held, during his life, many important offices in the Church, the State, and among his Masonic brethren, all of which he filled with credit to himself, and the mutual benefit of those with whom he was connected. For many years he was an ordained Elder in the M. E. Church. As a preacher, he was sound in theology, clear and forcible in his arguments, apt in his illustrations, simple in his manner, and pathetic in spirit; a workman approved of God, and instrumental in winning many souls to Christ. But he has left us. He rests from his labors and sufferings.

Having the utmost toleration—mingling his prayers and tears with all sects who were trying to do his Father's will—exerting every influence to raise the fallen, and thousands who have passed to the spirit land, as well as thousands left behind, can testify to the spiritual aid and comfort imparted through his influence. As a friend, he was genial and faithful. As a husband and father, he was most kind and affectionate, "which kindness was fully repaid by his wife, pastor and children upon a sick bed, and in a dying hour." As a Christian, he was uniformly humble, earnest, and devoted—a lover of peace, and a peace-maker.

His illness was protracted and severe, but he was always patient, resigned, hopeful, and happy. There was not much ecstasy in his religious enjoyment, or emotional in his nature; but the truth which he fully believed, was firmly grasped, and passionately loved. He met death intelligently, as a Christian hero; and in the name, and through the merits of Christ, his Saviour, he triumphed. In his last moments, he expressed the strongest confidence in being eternally happy. His setting sun went down without a cloud.

Mrs. MARY L. JOHNSON, aged 71 years, died in Hampden, Me., May 22.

She joined the M. E. Church in 1817, and continued a devout member to the day of her death, praising God to the last. Her husband died but a few months before her. They have doubtless greeted each other on the other side of the river.

Hampden, July 14, 1869.

A. FREY.

NEW ORLEANS.

L. C. Matlock writes thus on "Coloration":—
As an abstract topic, color, although brief, is comprehensive. Concretely considered, it is amusingly suggestive. Here, in New Orleans, the thing compels constant attention. To be white, is a very general ambition. Very few realize it. The most successful are decidedly albinoic, not to say chalky. Whitish women abound. But they are literally whitened. Powders prevail.

The truth seems to be, that white, pure, wholesome white, is not a natural color here. Every attempt to produce that white artistically, is a failure. Pitiable, pale-faced ladies look solemnly quiet, to prevent exposure by violent smiling. The dust of their faces might otherwise shake off at your feet.

The only wholesome looking, handsome faces, are the dark-skinned. Not the black, but the Creoles. The Spanish and French are too brown for beauty. Their descendants here, when not too ambitious, and too much powdered, are really handsome. The lighter "colored people," technically so called, have in appearance the clearest complexion. When not beguiled into imitations of "white," they have the most wholesome and enduring hue.

White men, with red hair and blazed faces, from sun, soda water, and other substances, are the most distressed sights to look upon. Finally, I think more favorably of "color," in the light of Southern sunshine, and the deepening tinge of our own countenances within a few months past.

"Creole eggs" I saw announced at my grocer's to-day. "Creole cabbage" is among the vegetables of our market. What color is that, say you? Apropos. A Democratic member of our Congressional Committee, by cross-examining Lieut. Governor Dunn, the other day, analyzed that matter scientifically! "You have," said he, "here, I believe, Governor, the Black, the Mulatto, and the Quadroon or Creole!" "Well, no, not exactly, not exactly," said the brilliant black President of our Senate. And a hearty Creole laugh greeted the blunder of the ethnological Democratic M. C.

To return to the grocer. "My Creole eggs are laid in my own back yard, and are fresher eggs than those brought from abroad." "Exactly so," said I, "and they are white eggs I suppose."

But our Democratic Congressional Committee-man was not going to give it up so. A clear case of color was on the stand as witness. A genuine "black" Republican must be a fool, and he essayed to prove it. "May I ask you what you regard as one of the principles of the Republican party?" "I am hardly competent to answer correctly, perhaps, but I consider the Republican party to be decidedly the Union party of the nation." "Ahem—well—yes—but that is hardly distinctive enough. Is there any other, if you please?" "Yes, sir, I may say that the Republican party is the party of Freedom!" "Yes, (with less assumption than before)—what else is its peculiarity?" "I consider the Republican party, sir, to be the party of Law and Order."

About this time the color of the witness was ignored completely by the coloring he gave the facts of political history in Louisiana and elsewhere. And there was an unmistakable exhibition of white ivories, and white eyeballs, in a fine frenzy rolling, which admonished that white man to "stop that knocking at the door."

MICHIGAN.

Rev. J. S. Smart writes:—

A GREAT TRIUMPH.—All the liquor saloons and hotels are now closed in Adrian, Mich.

A few weeks ago, several gentlemen met together to consult as to the best method of enforcing the Prohibitory Law. A prosecuting agent was employed, and a little money has since been subscribed to pay the expense of prosecution. The steps were all taken calmly and without the least excitement. Some nineteen convictions have been secured. Several other cases were still pending, some for the second and third offense, when the whole fraternity of liquor-sellers and hotel-keepers combined together to ruin the city by closing up. They have been closed now for several days, the only days in the history of this city when all signs of drunkenness have been banished from the community. The Temperance men are jubilant. It was a little embarrassment, at first, not to have hotel accommodations for the travelling public, but a meeting of law and order men was promptly called, when a committee of ladies was appointed to solicit places

of entertainment for travellers at private houses, and abundant places were soon provided.

A committee of gentlemen was also appointed to wait upon travellers as they might arrive in town, and assign them to their places.

Another committee of five prominent citizens was appointed to take into consideration the propriety of establishing a Temperance hotel, an institution of which we have hitherto been destitute. A building has been leased, and a Temperance hotel will be promptly opened. Everything is working beautifully, up to this date, and the Temperance men are masters of the situation.

The liquor business has never been so thoroughly closed up in any prominent city in the State before.

I cannot tell how long it will last, but any attempt to reopen will be promptly met by the enforcement of the law.

The Secular World.

REVIEW OF THE WEEK.

The French Atlantic Cable was successfully landed at Duxbury, at 5 o'clock, on the evening of the 23d. The commander of the expedition is Sir William Canning, and the chief electrician Mr. Willoughby Smith. The Great Eastern was assisted by the steamers Chiltern, William Cary, and Scanderia.

After coming to anchor, two large boats were brought astern of the Chiltern, and a plank platform placed across their decks, thus bracing them together. On these the shore end of the cable was coiled. The boats were then laboriously tugged ashore by row-boats attached to them. The stalwart crew worked lustily, and sang heartily over their labor, and, getting ashore, seized hold of the cable and hauled it into the telegraph-house, at Rouse's Hummock, whither the electricians also proceeded to adjust the instruments. The cable was landed at a few minutes before 5 o'clock, on which the Chiltern fired a salute. The communication with the French coast is perfect, and the cable is in good working condition. The wires from Kingston station to Duxbury are nearly all up, but there is as yet no communication from Duxbury to Rouse's Hummock, and will not be, probably, for some days.

During the afternoon, a number of gentlemen resident in the vicinity visited the Chiltern, and were hospitably received by the captain and other officers. A number of boats put out to sea, and crowded round the two steamers. Soon after the cable was landed, the school-ship sailed up, and cast anchor. The weight of the cable shipped was 8,419 tons, or 3,564 miles. Of this, the Great Eastern had 2,752 miles; the Scanderia 450; the William Cary 203; and the Chiltern 158. The heavy shore cable weighs 20 tons to the mile. The intermediate shore cable is lighter, and the deep sea cable is lighter still. The William Cary left St. Pierre on Thursday, the 15th of July, at 8 P.M. The Great Eastern went through the water very cautiously, her average speed being between five and six knots an hour.

The Irish Church Bill was before the House of Commons on the evening of the 23d; the amendments made in the Upper House were agreed to without a division.

The Prince of Wales unveiled the statue of George Peabody, on the 23d, at the London Exchange.

NEWS NOTES.—The French political situation is still unchanged.—The agitation in Spain continues.—The crops throughout the New Dominion look finely.—Father McMahon was released by the Canadian authorities on the 22d.—The weather the past week, in Boston, has been remarkably cool and pleasant.—The trees on the Common are covered with myriads of caterpillars, the destruction of which occupies the time of several men, and the leisure moments of hundreds of citizens: yet the numbers of these pests seem to be little diminished.—More trouble is expected in China, as outrages are committed on foreigners.—A Free Trade League was organized and put in working order at Buffalo, last week.—The Hon. John Bigelow, formerly U. S. Minister to France, has been made chief editor of the *New York Times*.—A St. Louis jeweller was robbed, the other day, of \$7,000 worth of diamonds.—The Kirgheses have risen against the Russian authority.—The Americans who, out of disgust of the Union after the war, went to colonize in Brazil, have returned, out of disgust of Brazil. "There is no place like home."

GOSSIPGRAPHS.

Rather a curious "trouble" has taken place between the Sheffield steel manufacturers and United States authorities, the latter insisting upon the manufacturers invoicing their goods at a higher figure to the United States, and paying increased duty thereon. The Sheffield men maintain

that their terms are fair and reasonable. In the meantime, many large orders have been countermanded, and business is somewhat at a stand till the question is adjusted. The Sheffield men are certainly in the right; and we trust they will make no concession to any such monopolizing, protective, and uncommercial—not to say cheating—policy. In all conscience, we are robbed enough already by our bloated monopolies. Free trade, and no favor—that's the only sound policy. We call the landlord system of England feudalism; it is no worse than the abominable monetary and manufacturing monopolies of the United States. The effects are the same,—bleeding the poor, to fatten the rich. Away with it!

The Fulton and Washington markets, in New York, are declared to be nuisances, being allowed to remain in a most filthy condition. Most time to make this discovery.

Reform the heart, and the hands will reform themselves.

Says the New York *Independent*, at the close of an able and scathing article on our nineteenth century crime, infanticide:—

"Would it not be a good plan to have a few heathen missionaries invited to Christendom? for the heathen excuses for infanticide are far more creditable than the Christian ones. Pagan women kill their children because they would save them from a life of hardship, or because they are too poor to raise them; but it is reserved for refined and lovely Christian mothers to kill their babes because they are such a *bitter*!"

There were never so many criminals in the Massachusetts State Prison as now. An age of progress!

Miss Ida Lewis, the modest and heroic young lady of Newport, who was instrumental in saving the lives of some eleven persons, and who does not think any more of herself for having done what she considered her duty, is being pestered to death by curiosity hunters, who crowd at the rate of a hundred a day, to look at her.

Rev. Theodore L. Cuyler has recently been making a raid into Canada, a report of which he has published in the *Independent*. He is very much pleased with Toronto, and with most of what he saw there. He found Morley Punshon "as genial and delightful in private as he is polished in the pulpit," and pronounces him "the foremost man of Methodism to-day." Nearly all the colored folks he met were well dressed, "and on board the steamer from Toronto to Niagara they seem to associate with the Caucasians on terms of social equality. I really doubt whether Canada would be the gainer by annexation. . . . O, rare and blessed vision! I saw silver and gold in the hands of the people, and actually encountered the identical old 'quarters' and dimes which I had carried in my pocket before the war! I could hardly refrain from tears when I beheld again the well-worn half-dollar with which I had bought a ticket to hear Jenny Lind, and the two dear little dimes which our eldest-born had dropped into the mission-box at Sunday-school! It would be worth an 'annexation' to get the long-lost wanderers back again."

An incredible story is told in New York papers. A beautiful young woman entered a street car, Monday evening, and a working-man, whose countenance bore evidence of a day of toil, politely offered her a seat. "Please keep your seat, sir," was the response: "you are no doubt tired." This gives us courage to state that we were thanked for a similar courtesy in a horse-car, the other day. It may not be credited, but the lady actually nodded.

Wesley said the devil has some of the best songs; he is welcome to keep most of the modern ones. Such parodies on "Champagne Charlie" as—

"Christian Charlie is my name,"

or on "Tommy Dodd," as—

"O my God! O my God!"

are far from helping the cause of religion; yet we understand that these absurd things are in vogue in some quarters. We are altogether too fond of counterfeiting the devil's coin.

We hear nothing more of that terrible drought in the West Indies. No doubt the story was got up to affect the sugar market. A sweet set of fellows we have to deal with.

"All races have deified women," and made slaves of them, too. At this day, probably two thirds of the servile work of the human race is done by the fair sex.

Mrs. Stowe won't write for *The Revolution*, at any price. Mrs. Stowe is a sincere Christian.

An extraordinary movement of the waters of Lake Ontario is reported to have taken place near Troutburg, on the 9th inst. At about five o'clock in the afternoon, when the lake was comparatively calm, the water rose in a body about two feet, and receded again to its ordinary level. The rise and fall did not occupy more than one or two minutes. At frequent intervals, till dark, there were similar risings and falls of from twelve to fifteen inches. The people judged it to be the effect of an earthquake, though no shocks were felt. It is said that about sixteen years ago a similar phenomenon occurred, the lake rising and falling about five feet.

Commercial.

MONDAY, July 26.

The demand for money is still in excess of the available supply, but yet we see no reason to doubt that there is a gradual improvement in monetary affairs. The rates on discounts are still well sustained, and although the banks are accommodating their own customers at 7½ per cent., such of them as have anything "over" still have opportunities of getting from 8 to 12 per cent. on paper to which they can take no exceptions. The bulk of the business is probably done at 8½ per cent. Call loans are in good request at 7 per cent., although some bankers are accommodated at somewhat lower rates.

GENERAL BUSINESS.—Anthracite retails at from \$10½ to \$11 per ton. The market for Cotton has been very dull all the week, and there has been no change in the prices. There continues to be a fair demand for all grades of Flour, although there is more activity in red than in white wheat brands. Corn is firm. Oats firm. Molasses quiet. The market for Provisions is very firm for all descriptions of hog products, and with an advance in other markets there is a stronger feeling here. In Butter there is little inquiry, and the market is quiet. Cheese is very quiet. Fresh Meat is very dull for all descriptions, and prices rule in buyer's favor. The market for Berries is well supplied.

The Markets.

CAMBRIDGE MARKET.

CATTLE.—The market for Cattle has not varied essentially from last week, \$13 per cwt. being the highest point for good Oxen. Pasture-fed Cattle, mostly Cows, two and three-year old Steers, found sale from \$9 to \$12 per cwt. There were more buyers present, who bought with considerable caution, having for the past two or three months bought their Cattle at Brighton, being dependent upon Western Cattle, as the Northern were not at hand. The quality of grass-fed Cattle would average rather better than one year ago.

Sheep.—Receipts of Northern Sheep and Lambs, 3,863, some 250 head in excess of last week. The quality was not very flattering. With the exception of a few lots of commissioned Sheep and Lambs, the quality was rather slim. The best of the Lambs were sold at \$5 per head, average from 60 to 68 lbs. Several lots were held until a late hour, and finely commissioned. No nice, heavy Sheep at market, such as we have been reporting at 9½ to 10 cents per lb.

BRIGHTON MARKET.

CATTLE.—The supply of Western Cattle is the largest number booked for several years. Among the offerings, there were about 1,000 head of Texas Cattle, of ordinary grade. The general quality of the supply was not equal to last week. Prices on the best grades were only from 1 to 1½ cent. per lb. lower, but a difference of from ½ to 1 cent. per lb. fell on common lots. Those that got their Cattle shipped first, stood the better chance of disposing of them. The great difficulty that our Cattle dealers are subject to, is in getting their Cattle from Albany to Brighton, on account of the road not providing cars enough for the cattle. A part of the stock has to lay back from one to three days after bought.

Sheep.—Receipts 5,414, mostly Western, sold on commission.

CAMBRIDGE AND BRIGHTON LIVE STOCK MARKET.

Reported for ZION'S HERALD, by GEORGE J. FOX, for the week ending July 22, 1869.

Amount of Live Stock at Market.

Cattle	Sheep and Lambs	Swine
This week.....	3,093.....	9,377.....
Last week.....	2,270.....	8,625.....

Prices of Market Beef.

Extra, \$13 00 to 13 25; first quality, 12 00 to 12 50; second quality, \$11 00 to 11 50; third quality, \$9 10 to 10 50.

Prices of Store Cattle.

Working Oxen, per pair, from \$150 to \$200, \$250 to \$300; Milk Cows and Calves from \$35, \$50 to \$75 to \$100; Yearlings, \$18 to 28; two years old, \$30 to 42; three years old, \$45 to \$65; Western Fat Swine, live, 10 to 10½ cents; Dressed, 12 to 12½ cents per lb.; Stores, Wholesale, 13 to 20 cents; Retail, 13 to 15 cents per lb. Spring Pigs, 18 to 21 cents per lb.

Prices of Sheep and Lambs.

In lots, \$2 50 to \$3 00, 3 50 to 4 00 each; Extra, \$4 25 to \$6, or 4 to 6½ cents per lb. Spring Lambs, \$3 to 5 00. Veal Calves, \$3 to 13.

Prices of Hides, Tallow, and Skins.

Brighton Hides, 3½ to 10 cents per lb. Tallow, 7½ to 11 cents per lb. County Hides, 3½ to 6 cents per lb. Calf Skins, 22 to 23 cents per lb. Lamb Skins, 50 to 62 cents; Sheared Sheep Skins, 17 to 25 cents each.

Classification of Cattle and Sheep.

N. B.—Beef Extra and First quality includes nothing but the best, large, fat Oxen. Second and Third quality includes Oxen, and two and three year old Steers.

Sheep.—Extra includes Cossets, and those of inferior quality are thrown out.

DOCT. J. E. QUIDOR, N. Y., writes: I have administered Doc. Seth Arnold's *Balsam* in cases of Cholera Infantum to the most delicate infant, with good success, and cheerfully recommend it as being eminently adapted for general use.

A HOUSEHOLD REMEDY.—No family should be without some efficacious remedy for the cure of affections, so universally prevalent, as coughs, colds, sore throat, whooping-cough, and croup—some remedy, too, which can be relied upon as safe, sure, and certain. Dr. Wistar's *Balsam of Wild Cherry* combines this desideratum.

July 29, 1869.

Acknowledgments.

Rev. J. H. Beale and wife would kindly acknowledge a surprise visit from their friends in Cutler, Me., on June 22; also, the proceeds of a dinner, on July 5, amounting, in all, to nearly \$125.00.

Business Letters Received to July 24.
W. H. Abbott, Jas. L. Anderson, H. B. Abbott; all right.
Chas. Bailey, Geo. W. Butters, L. A. Bosworth, J. M. Bridge, A. M. Burritt, L. D. Bentley.
J. C. Clark, J. W. Cole, M. Clark John Capen.
H. Davis.

ZION'S HERALD.

J. M. Floyd, John Follis, Jonathan Fairbanks, Jas. W. Fitch, Geo. A. Grant, David Gross.
John H. Jack, J. H. Hillman, Chas. E. Hall, all right, Luther Holt, Bartlett Hiden.
John Kay, C. Kenney, Wm. E. Kimball, Jos. King.
A. B. Lovewell, A. S. Ladd.
M. D. Mathews, Hiram Maffitt, A. W. Manning.
L. J. Olmsted.
David Prince, H. W. Potter, Eli Powers, A. Pratt, A. S. Pease.
David Rich.
Paul Townsend.
N. Whitney, N. Wallace, S. O. Waite.

Methodist Book Depository.

Money Letters received from July 17 to July 24.

J. W. Atkins, 2, H. H. Arnold.
W. Butler, I. B. Bigelow, G. W. Barber, A. Brickett,
W. B. Bartlett, R. M. Brookins, E. F. Burlingham, E. F. Barker, W. Bryant, S. A. Brown, Chester Brown, J. H. Best, James Brierly, C. Butler.
C. A. Carter, Otis Cole, L. P. Cushman, J. Cobb, J. Croxford.
Geo. W. Dow, I. A. Dustin, E. Davies, J. R. Day, J. W. Day, E. N. Durrell, G. Donaldson, F. N. Duits, S. M. Dunton.
H. Eastman, J. W. Eaton.
W. B. Fenlon.
E. Gerry, Jr., E. M. Gerrish, L. E. Gordon, S. S. Gross.
Jason Hatch, K. Hovey, D. Halleron.
S. M. Howell.
B. T. Lawrence, J. B. Lapham.
F. A. Metcalf, D. H. Macomber, 2, C. W. Morse, J. A. Moreton, Geo. H. Miner, C. C. Mason, J. H. Mason, E. Marbury, J. N. Marsh.
L. Nichols, G. C. Noyes.
H. H. Otis.
W. H. Plilsbury, W. Patterson, J. H. Plimpton, B. Plimpton.
Wm. Reed, M. E. Rugg.
S. S. Strout, Cyrus Stone, C. E. Springer, J. A. Sweet,
F. F. Strickland, J. F. Shefield.
D. M. True, D. P. Thompson, E. R. Thorndike.
D. A. Whedon, John Wilson, J. J. Woodbury, T. H. Wormall, G. A. Wilbur, Geo. G. Winslow, O. B. Way, A. Woodward.
A. Yates.

JAMES P. MAGEE, Agent, 5 Cornhill, Boston.

Marriages.

In this city, July 13, by Rev. L. R. S. Brewster, Gilmore Genther to Mrs. Sarah F. Place, both of Cambridge.
Rev. A. D. Merrill, William Brown to Miss Jane Clark, both of Cambridge.
In Somerville, June 24, by Rev. A. Gonid, George Mullinick, of Somerville, to Miss Eliza A. Bisbee, of Stoughton; July 2, Charles E. Knowlton to Miss Charlotte M. Aiger, both of Somerville.
In Salem, Mass., July 10, by Rev. D. Dorchester, George W. Fulerton, of Lowell, to Mrs. Emily B. Gray, of Tewksbury.
In Watertown, June 23, by Rev. Daniel Richards, Alfred C. Biggs to Miss Eliza Wells.
In South Royalston, July 10, by Rev. J. F. Bassett, Henry E. Chickering to Miss Eliza E. White, all of Royalston.
In Beverly, Mass., July 5, by Rev. J. M. Bailey, Dr. George W. Butler, of Beverly, to Miss Emma U. Billings, of Ipswich.
In Ipswich, Mass., June 27, by Rev. C. A. Merrill, Benjamin Elsworth to Mrs. Jane Rowell.
In Gloucester, June 20, by Rev. A. F. Herrick, William R. Richardson to Miss Georgia A. Rose, July 8, John H. Cook to Miss Lizzie Smith; also, Wm. Warren Story to Miss Frances Blanchard. July 11, William H. Nichols to Miss M. Augusta Young; also, James L. Pomroy to Miss Laura A. Norwood.
In New Bedford, July 8, by Rev. D. P. Leavitt, Alphonzo W. Spencer, of Dighton, to Miss Sarah E. Poppe, of New Bedford; July 14, Henry H. Howland to Miss Kate B. Vassar, both of New York city.
In Easton, June 9, by Rev. C. T. Johnson, Horatio L. Ferry, of Westfield, to Nellie N. Abbott, of Easthampton.
In Sturbridge, Mass., July 19, by Rev. C. T. Irish, Jere N. George, of Boston, to Miss Olivia E. Glazier, of Sturbridge.
In the M. E. Church, at Holmes Hole, July 4, by Rev. Edward Edison, Josiah T. Daggett to Miss Alice A. West, both of Holmes Hole.
In Plymouth, July 5, by Rev. S. F. Whidden, C. H. Fisher, of Sandwich, to Miss Adelaide A. Ellis, of Plymouth.
In Heath, June 30, by Rev. Wm. H. Adams, Amos B. Merrill to Emma S. Trask, both of Heath.
In Westboro', July 8, by Rev. W. A. Nottage, Samuel O. Stapp to Miss Emily Weston, all of Westboro'.
In Williamsburg, July 4, by Rev. W. J. Pouffret, Jerome W. King, of (Florence) Northampton, to Mrs. Mary E. Colton, of Williamsburg.
In Ossipee, July 4, by Rev. U. N. Hinckley, Caleb E. Hicks, of East Bridgewater, to Miss Cleone F. Parker, of Ossipee.
In East Greenwich, R. I., July 3, by Rev. J. F. Sheffield, James T. Hayfield, of Richmond, R. I., to Mrs. Roena M. Collins, of Hopkinton, R. I.; July 4, William T. Benson, of Fall River, Mass., to Miss Mary E. Hatch, of E. G.; July 21, George W. Howse to Miss Hattie Maynard, both of Voluntown, Ct.
In Hartford, Ct., July 20, by Rev. N. G. Cheney, David A. Spear to Miss Laura J. Cook.
In Mystic Bridge, R. I., July 3, by Rev. W. T. Worth, James E. Loring, of the exterior, to George D. Crittenden, of M. B.; June 10, in Stonington, Charles E. Chase, of Mystic Bridge, to Mary Hinckley, of Stonington; July 12, in Mystic Bridge, John R. Hughes, of Stonington, to Mrs. Christina Trow, of Hoboken, N. J.
In Woodstock, Ct., July 13, by Rev. Otis E. Thayer, Leonard McCouch, of Charlton, Mass., to Miss Susan M. Watson, of Oxford, Mass.
In Waterford, Ct., June 29, by Rev. D. C. House, Rev. Alfred Noon, of New England Conference, to Miss Maria A. Cook, of W. [No cards.]
At the residence of the bride's father, South Berwick, Me., June 13, by Rev. O. W. Scott, Capt. John H. Cooley, of York, to Miss Hannah Jane Kenys, of South Berwick.
At the Parsonage, North Fayette, Me., by Rev. D. Watherine, July 3, William H. Stevens, of Livermore, to Miss Sarah M. Young, of Fayette.
In Calais, Me., June 8, by Rev. S. H. Beale, William H. Goulding to Mary M. Boyden, both of Perry; July 1, James F. Martin to Helen L. Lowe; July 4, John W. Mingo to Laura Tucker; also, on the same day, John Duddy to Aldana M. Choate, all of Calais.
In Readfield, Me., May 29, by Rev. J. T. Masterman, Lewis Williams, of New Brunswick, to Miss Lucy J. Sanborn, of Wayne; also, by the same, July 10, Clarence M. Stevens to Miss I. Arzetta Smith, both of Wayne.
In Waterville, July 4, by Rev. J. W. Sawyer, Rufus S. Hubbard, of Lyndon, to Emma E. of W.
In Farmington, Me., June 6, by Rev. A. R. Sylvester, Henry W. Richardson, of Farmington, to Miss Eliza H. Cook, of New Sharon; by the same, July 4, John B. Smellega, of Skowhegan, to Miss S. Ella Coburn, of New Sharon; also, July 18, by the same, Joseph H. Perham to Miss Mary S. Norton, both of Farmington.
In Waterville, July 7, by Rev. A. S. Ladd, Pennell P. Britt to Miss Annie E. Marshall, both of W.
At Little Falls, N. Y., July 6, by Rev. Wm. H. Anable, of Fairfield, Rev. M. Gaylord Bullock, pastor of E. Church, Little Falls, Central N. Y. Conference, to Mrs. Mary L. Petrie, of Little Falls, N. Y.

In Montville, Me., June 5, by Rev. Z. Davis, Jesse Robbins to Miss Julia E. Berry, both of Belfast.
In North Vassalboro', June 17, by Rev. C. L. Haskell, Isaac Fadell, of Vassalboro', to Mrs. Betsy Clark, of China; also, June 20, by the same, John W. Hall to Miss Eliza Stearns, both of China, Me.
In Tilton, N. H., July 21, by Rev. L. D. Barrows, assisted by Rev. S. G. Kellogg, Rev. Charles A. Cressey, of the N. H. Conference, to Miss Lizzie H. C. Alton, of Tilton.

In Gorham, N. H., July 6, by Rev. H. B. Mitchell, Lewis N. Clark to Miss Persis G. Green, both of Berlin, N. H.
In Henniker, May 23, by Rev. W. H. Jones, Oliver M. Thompson to Abby F. Flanders; June 21, George J. Hubbard to Miss Mary M. Hubbard; July 5, W. Harrison Gilmore to Sarah T. Noyes. July 10, Serene Newton to Christina V. Ward, all of America.
In Bristol, N. H., July 19, by Rev. N. Culver, Eli Q. Adams, M. D., to Miss Hattie A. Tenney, both of Alexandria, N. H.
In Newmarket, N. H., July 18, by Rev. O. H. Call, Eben F. Smith, of Seabrook, to Miss Vesta E. Paige, of Kensington.
In Newmarket, N. H., May 31, by Rev. O. H. Call, James S. Hunt, of Brookfield, Me., to Miss Etta M. Merrifield, of Porter, Me.; June 19, Clarissa Thigpen, of Brentwood, N. H., to Miss Nancy L. Jenkins, of Kingston; July 4, Charles E. Nay, of Exeter, to Miss Neilia Cook, of Newmarket.

Deaths.

In Greenwood, Me., July 19, of consumption, Wm. H. Lombard, aged 36 years, late of Boston.
At South Limington, Me., July 16, Freddie A. Kinsley, oldest child of John G. and Mary A. Kinsley, 2 years, 11 months, 20 days.
In Winthrop, Mass., July 16, Capt. Zenus Treworgy, aged 44 years, 8 months.
In Ipswich, Mass., July 6, Mrs. Augusta, wife of James Bond, esq.
In Quincy, July 12, Flora T., only child of Frank H. and Nellie F. Freeman, aged 6 months.
In Newmarket, N. H., July 16, Nathan H. Leavitt, esq., aged 62.

Church Register.

HERALD CALENDAR.

The Aubury Grove (Hamilton) Camp-meeting will commence August 16.
Sterling Camp-meeting commences Aug. 23.
Willimantic Camp-meeting, Aug. 23.
Kennebunk Camp-meeting, Aug. 23.
Hedding Camp-meeting, Epping, N. H., Aug. 23.
Orient Ministerial Association, at Calais, Aug. 2.
East Poland Camp-meeting, Aug. 23.
Kearsarge Camp-meeting, Wilmot, N. H., Aug. 30.
Willimantic Camp-meeting, Aug. 30. Particulars next week.

Martha's Vineyard Camp-meeting, Aug. 16.
Yarmouthport Camp-meeting, Aug. 17.
Hartfield Camp-meeting, Aug. 23.
St. Johnsbury District Camp-meeting, Aug. 30.
Camp-meeting at East Livermore, Me., Aug. 30.
Northport Camp-meeting, Aug. 30.
St. Albans Dist. Ministerial Association, at Hydepark, Jan. 11.

POST-OFFICE ADDRESSES.

Rev. J. C. Cromack, Muscatine, Iowa (for the present).
Rev. C. A. Perry, West Harpswell, Me.
A. G. Button, South Royalton, Vt.
Will any one knowing the address of Rev. I. P. Smith, please send the same to H. A. Moore, Wiscasset, Me.,

QUARTERLY MEETINGS.

LYNN DISTRICT — SECOND QUARTER. — [Remainder.]
August — Swampscott, 1 o'clock, p. m., 10; Lynn, St. Paul's, eve, 10; Ballardvale, 28, 29; North Andover, p. m., 29; Lowell, St. Paul's, 20; Lowell, Street, 31.

September — Lowell, Central Church, 1; Harvard Street, 4, 5; North Avenue, p. m., 5; East Cambridge, even, 6; Union Church, 6; Marblehead, 11, 12; Salem, 12; Peabody, eve, 12; Beverly, 1 o'clock, p. m., 13; South Street, Lynn, eve, 13; Ipswich, 18, 19; Topsfield, p. m., 19; Lynn, Common Street, 20; Lynn, Maple Street, 1 o'clock, p. m., 21; Lynn, Boston Street, eve, 21; Malden, 25, 26; Melrose, p. m., 26; Chelmsford, eve, 26; Melrose, 27.

J. HASCALL.

Shrewsbury, July 17, 1869.

GARDINER DISTRICT — SECOND QUARTER.

August — Mechanic Falls, 20; Oxford, 21, 22; East Poland, 30.

September — South Auburn, 4, 5; North Auburn, 4, 5; Gorham, N. H., 11, 12; N. Norway, 11, 12; Gilford, 18, 19; Woodstock, 25, 26.

October — Bethel Hill, 2, 3; Waterford, 9, 10; Naples, 16, 17; Livermore, 16, 17; Durham, 23, 24; Lewiston, 31.

November — Harpswell, 6, 7; Monmouth, 6, 7; Bath, 13, 14; Brunswick, 15; Richmond, 20, 21; Bowdoinham, 22; Gardiner, 27, 28.

A. SANDERSON.

Monmouth, July 22.

Notice. — The Camp-meeting Committee of East Poland Camp-meeting have decided to continue the meeting over the Sabbath.

The District Stewards of Gardiner District will meet on the stand, at East Poland Camp-ground, Wednesday, Aug. 25, at 1 o'clock p. m.

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